

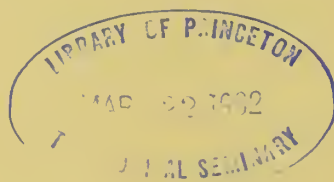
THE CHRONICLE

OF THE



LONDON MISSIONARY SOCIETY

1895



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CENTENARY YEAR

THE CHRONICLE

April 1895.

March 1896.



No. 44.—NEW SERIES.]

AUGUST, 1895.

[PRICE ONE PENNY.]

“THE DOMINION OF CHRIST.”*

CENTENARY literature is on the increase. In addition to the books, pamphlets, and leaflets which the Board has published officially, others are appearing independently. They are an evidence of the widespread interest in the Society’s history and work which the Centenary celebration has awakened. A few months ago we had the pleasure of calling attention to a volume of Centenary sermons published by Dr. J. Guinness Rogers ; now we direct the attention of our readers to a similar volume from the facile pen of the Rev. W. Pierce, of Tollington Park. In a series of eleven discourses or addresses, lucid in thought, chaste in diction, earnest in spirit, enthusiastic and hopeful in tone, and thoroughly practical in aim, this busy North London pastor passes under review the leading principles, aims, motives, and methods of the whole missionary enterprise in general and of the London Missionary Society in particular.

Mr. Pierce’s attachment to the Society and regard for

its missionaries and missions is unquestionable. He has shown this for many years and in many ways : by faithful service as one of its Directors, by public advocacy in pulpits and on platforms, by successful efforts to secure generous contributions to its funds from the congregations to which he has ministered, and, lastly, by the issue of this volume, which is intended primarily for the consideration of the ministers and members of the Congregational churches, upon whom the Society is mainly dependent for support. He has, consequently, good ground for assuming that, when he criticises the Society’s position, he will not be misunderstood, or lay himself open to the charge of lack of sympathy. We heartily commend his book, and desire for it a large circulation.

There is, however, one discourse (No. VIII., entitled “The Relation of the Churches to the Work of Foreign Missions”) to which we must take serious objection. In it the author attacks what he calls “the undenominational sentiment” which prevailed at the origin of the L.M.S., and boldly argues in defence of denominationalism. Congregationalism is, to him, the heaven-sent ecclesiastical polity, and to be half-hearted in asserting this, or in persuading converts to accept it, is, in his estimation, culpable weakness. The *anti-deno-*

* THE DOMINION OF CHRIST. The Claims of Foreign Missions in the Light of Modern Religious Thought and a Century of Experience. By William Pierce, Minister of New Court Chapel, Tollington Park. London : H. R. Allenson, 30, Paternoster Row. Price 3s. 6d.

minational idea is distinctly inferior, the *undenominational* merely a new species of sectarianism. Moreover, he charges the L.M.S. with weakening the denominational sentiment among Congregationalists, and counsels repudiation of the catholic basis of the Society, and the substitution for this of a distinctly Congregational platform.

One or two extracts will help to show more clearly what Mr. Pierce's position is :—

"The story of the L.M.S. has been that of the gradual withdrawal of all save the Congregationalists and an honoured but inconsiderable remnant of Presbyterianism. . . . The L.M.S. has only maintained its existence by drawing nearer and nearer to the Congregational churches. . . . But it will be said, Let the natives choose for themselves that order of church government which best suits their feelings and needs. The statement has the sound of liberality and catholicity ; nevertheless it cannot stand examination. In the first place, where a missionary has strong and clear convictions, his converts will inevitably tend to imbibe them. His advice will be sought ; he cannot avoid giving it. Hence, where missionaries are of the Presbyterian persuasion, the churches have adopted that polity ; where Congregationalists have laboured, there we find Congregational churches, and as in Madagascar, Amoy, and elsewhere, a Congregational Union of Churches. . . . Missionary societies must rest upon organised Christian life at home, or they have no permanent source of strength behind them. But why should we hesitate to complete the process in the case of our own Society ?"

This is trenchant. But is it accurate ? Does it convince ? We doubt it. Mr. Pierce sees clearly what he does see ; but he unduly limits his outlook and unconsciously misrepresents the facts.

First, as regards the home support of the Society, we maintain that Mr. Pierce errs by over-stating his case. From the foundation of the L.M.S., in 1795, downwards, Congregationalists have been its chief supporters. They have always taken the lead as "the predominant partner" in the management of its affairs. They do so more to-day than ever. But, to speak of "an inconsiderable remnant of Presbyterianism" is inaccurate and unfair. Mr. Pierce is evidently unaware of what is going on north of the Tweed, and altogether under-estimates the aid, both in men and in money, which the Society receives from Presbyterians. Missionaries, legacies, collections, and subscriptions still come to the Society in good number from Scotland and from Ireland, and there are English

Presbyterians, aye, and members of the Episcopal Church, too, who are among its annual subscribers. To ignore or even to be-little this is in questionable taste, impolitic and misleading.

Then, as to the course adopted by missionaries abroad, Mr. Pierce is again astray in his facts. We question whether any native churches founded by L.M.S. missionaries could, when first established, in any strict sense of the word, be called either Congregational or Presbyterian. The missionaries of the Society, rejoicing in the breadth of their commission, have always freely used their liberty, and have felt free—loyalty to New Testament principles and teaching being presupposed—to adopt any modification of the one or the other, as circumstances, national habits, and sanctified "common sense" have indicated as desirable. None of the examples pointed to by Mr. Pierce bear out his contention. Madagascar, *e.g.*, has its Congregational Union. True ; but missionaries from Madagascar have times without number stated that the ecclesiastical system in existence among the L.M.S. churches in that island is a complex admixture of Congregationalism, Presbyterianism, and Episcopal Methodism. The other cases mentioned require similar explanation.

Lastly, to the proposal to abandon the broad catholic basis of the Society for a purely denominational one, we emphatically and entirely demur. That catholicity and the freedom it gives have been a marvellous attraction to many of the noblest missionaries the Society has had the honour of sending forth, and have operated most fruitfully in securing elasticity of method and diversified success in the foreign field, especially in raising strong native agents, and in fostering the independent, self-sustained life of native churches. Moreover, we have yet to learn that Congregationalists are so enamoured of their denominationalism as to have an ardent desire to impose it upon others. They will probably prefer to allow it, by its own inherent vitality and excellence, to obtain for itself a predominating, yet not altogether exclusive, place in the polity of the churches gathered together out of heathen races. Their satisfactory achievements in that direction during the first century of missionary operations will, we trust, confirm them in allegiance to the same principle as they enter upon the second century.

THE EDITOR.

SECRETARIAL NOTES.

FROM THE FOREIGN SECRETARY.

THE arrangements for the Missionary Convention, which is to be held during Founders' Week, from Saturday, September 21st, to Friday, the 27th, are progressing rapidly, and it promises to be a time of exceptional interest and profit. A number of men, prominently connected with mission work, or known for their interest in missions, have already promised to be present. The papers and addresses will not only afford information on the whole range of the Society's operations, but will deal with many problems of missionary policy common to all missionary societies, and of the first importance. Our chief anxiety now is as to the extent to which the Auxiliaries will avail themselves of the invitation to send delegates to represent them. There ought to be a large and memorable gathering worthy of the occasion. We should especially like to welcome our friends from the smaller country towns and rural districts, who seldom or never have the opportunity of hearing the great speakers on missionary subjects, but upon whom falls so large a part of the work of providing the Society's income. The proposal made by the Editor of the *Independent*, that a special fund should be provided to meet the travelling expenses of country ministers who might not otherwise be able to attend the Convention, is a wise and timely one. Friends who can contribute to this fund will be indirectly rendering valuable service to the Society by giving an opportunity to many earnest workers to receive fresh information and stimulus which otherwise they would be deprived of.

AMONG the many signs of the growth of an intelligent appreciation of the real scope of the work of missions among the heathen, none is more satisfactory than the various efforts which are being made to provide the means for social and industrial progress among the converts to Christianity. We have recently had the opportunity of examining the proposals of the Industrial Missions Aid Society, which is one of the latest of these special movements. The older missionary societies, whose funds have been contributed for more directly evangelistic purposes, feel a great difficulty about investing money in industrial enterprises, although it is evident in many cases that something of this kind is urgently needed to give employment to converts who are cut off from their old means of livelihood, and to elevate the social condition of the converts to a position more worthy of those upon whom the light of the Gospel has shone. This new scheme, which has been started by Mr. F. W. Crossley, of Manchester, and Mr. H. W. Fry, of London, proposes to deal with the important question of funds for such industrial work, and to encourage industrial missions by loans and grants, as well as by business counsel and help. It is intended that all work undertaken by the Society shall be established on a self-supporting basis, and worked on business principles, and that all profits made by the application of funds to a particular industry shall be devoted, after the payment of a fixed rate of interest to those who lend or give the money, to the extension of mission work. It will be evident that the success of such an enterprise will depend upon the wisdom of the methods adopted, and the prudence with which the work is carried on. Only experience can avail to test the wisdom of the methods and the prudence

of the action; but the idea is one which cannot fail to commend itself to the sympathies of intelligent Christian men who know anything of the conditions of work among the heathen, and who have considered the serious problem of what is to be done to enable converts to provide for their own maintenance, and how the Christianised people of ignorant and degraded races are to be raised in the scale of civilisation. We wish the Industrial Missions Aid Society much success in its practical application of Christian benevolence.

THE British South Africa Company is one of the most remarkable illustrations in modern times of what can be done by British energy and determination, backed by ample funds. Having established its position in Matabeleland, Mashonaland, and the vast region north of the Zambesi, reaching to the southern shore of Lake Tanganyika, it has now entered upon a still further extension of territory, and one about which the constituents of this Society may well feel deeply concerned. It appears that by the terms of the Charter given to the Company, it was agreed that the Bechuanaland Protectorate might some day be incorporated within the dominions of the Company. During the recent visit of Mr. Rhodes to England, it seems to have been arranged between him and the Colonial Office that the time had now arrived when such a transfer should be carried out. The Colony of British Bechuanaland is to be absorbed into the Cape Colony, and the whole of the vast region north of the boundaries of British Bechuanaland, and which has for some time been known as the Protectorate, including the dominions of Batwena at Kanye, the Bakwena tribe at Molepolole, and Khama's people, is to be included within the territories and jurisdiction of the British South Africa Company. The Directors of this Society have consistently pursued the policy of non-intervention in political matters, unless there has been some very urgent reason for expressing an opinion; and consequently, as the people of Bechuanaland have not yet expressed any protest against this annexation, and have not asked for any help to prevent its being carried out, the matter has not been regarded as being within the sphere of the Society's interference. It is, however, a matter about which the constituents of the Society ought to be informed, and about which it is time that some clearly-defined public opinion became formulated and expressed. By what right can the British Government, or any other Government, after having induced the tribes occupying a vast tract of country to place themselves under British protection, decide without consulting them to hand them over to any other jurisdiction other than that of the Imperial rule of Britain—least of all to the jurisdiction of a great commercial corporation?

R. WARDLAW THOMPSON.

FROM THE HOME SECRETARY.

THE largely-attended Ladies' Conference at the Mission House, held on June 26th, came to two important conclusions. The first was to make a general appeal to the women of the constituency for a Women's Centenary Offering. Particulars of this important matter will be found in another column. The second was a definite resolution to start a Young Women's Missionary Band in London. A special meeting will be called as soon as possible after the Founders' Week Convention to take practical steps for its formation. It is enough to say at present that the Board does not propose a new organisation, but simply the unification and extension of those already existing.

THE Founders' Week Convention calls for special notice. We have had to issue a second request to the churches for the appointment of delegates. The occasion will be unique, and

the opportunity of gaining information about all our varied operations is too precious for any to let it slip by unused. But at present our arrangements are seriously embarrassed by want of the names of the many delegates we are to welcome and entertain. I trust that even in the holidays early attention may be kindly given to this appeal.

THE Centenary Fund is growing, having now reached £66,967 3s. 6d. Can we not make up the £100,000 before December, and so have the remaining three months of the financial year for reaching a still higher figure? In the meantime may the truth of the old proverb, "*Bis dat qui cito dat*," be abundantly fulfilled.

ARTHUR N. JOHNSON.

FROM THE EDITORIAL SECRETARY.

THE holidays are at hand, and hard-worked people will be seeking rest and change in all directions. A stimulating book is a great boon to such, for there are hours that need filling up, and wet days when one is a prisoner. I, therefore, venture to remind busy folk who have not yet found time to read Mr. Silvester Horne's "Story of the L.M.S." that they owe it to themselves and to the great cause of foreign missions, to say nothing of the Society itself, to make themselves acquainted with the facts therein so charmingly and forcibly narrated. The man who carelessly remains ignorant of such facts is, to quote the *Quarterly Review*—a high literary authority—"behind the times."

IN a former issue, I referred to two small Centenary volumes that were in the press. These are now finished and on sale. The first—"Canmlwyddiant Cymdeithas Genhadol Llundain"—written by the Rev. W. Davies, of Llandilo, is a bright, attractive book of 124 pages, containing several illustrations, published at 1s. net. Will all Welsh-speaking friends of the Society kindly note this? I shall be happy to forward copies direct by post on receipt of 1s. 2½d., or the book can be obtained from local booksellers through John Snow & Co., 2, Ivy Lane, E.C.

THE second book contains a brief history of the Society from an Australian point of view. Its title, "Ten Decades," explains itself. The Rev. Joseph King, of Melbourne, who is the Society's Agent for the Australasian Colonies, has brought together interesting facts about the early history of the Colonies on the one hand and the L.M.S. on the other, and shows how they have been interdependent and mutually helpful. The volume consists of 208 crown 8vo pages, bound in ornamented cloth covers, and is illustrated. It is published at 2s.

GEORGE COUSINS.

PROCEEDINGS OF THE BOARD.

Board Meeting, June 25th, 1895.—Rev. J. P. GLEDSTONE in the Chair. Number of Directors present, 71.

The following resolution was adopted with reference to the retirement of the Rev. T. Brockway, of Madagascar:—

"That the Board have received with much regret the intimation by the Rev. Thomas Brockway that, in consequence of advancing years, he feels himself no longer equal to the full charge of a mission station, and that he proposes, with the sanction of the Directors, to retire from the list of active missionaries, and to reside at Ambositra. The faithful services of Mr. Brockway, in which he has been so lovingly and admirably seconded by Mrs. Brockway, at first, from 1859, in South Africa, and since, from 1871, in Madagascar, have gained for Mr. and Mrs. Brockway a warm place in the affection and respect of the Directors of the Society, and they rejoice to know that they have been greatly blessed of God in the furthering of His Kingdom in Madagascar. The Directors, in accepting the resignation by Mr. Brockway of his position on the active staff of the Society, desire to convey to him and Mrs. Brockway their sincere sympathy in the necessity for their contracting the sphere of

their activities. They trust, however, that they may yet be spared to render much valuable service in a quieter way in the field they have loved so long, and they cordially approve their proposal to settle at Ambositra."

The Board sanctioned the furlough of the Revs. C. D. Helm and Bowen Rees, of Matabeleland, in 1896.

In consequence of the ill-health of Mrs. Ingram, the connection of the Rev. T. W. Ingram with the Society will shortly cease. The Board expressed their sincere sympathy with Mr. and Mrs. Ingram in this unexpected and early disappointment of their hopes and purposes in mission work. Mr. H. P. Schlenker, of Hackney College, was appointed to succeed Mr. Ingram in the Eastern Mission of New Guinea.

A resolution from the Denbighshire Congregational Union, congratulating the Society upon its Centenary, and expressing sympathy with the Malagasy churches, was read.

Board Meeting, July 9th, 1895.—Rev. J. P. GLEDSTONE in the Chair. Number of Directors present, 56.

The Directors took farewell of Mr. H. P. Schlenker, appointed to New Guinea, and Mr. C. J. Cribb, who is returning to take temporary work in Queensland, as the Society is unable at present to appoint him to a post in the mission-field. The Foreign Secretary also introduced Dr. Vose, of the American Board of Commissioners for Foreign Missions.

A letter of sympathy regarding the crisis in Madagascar from the Rev. Carr John Glyn, M.A., Rector of Witchampton, near Wimborne, was read. It was ordered to be entered on the minutes, and acknowledged with the hearty thanks of the Directors.

The Home Secretary reported that the Centenary Fund amounted to £66,400.

Mr. F. W. Willway, L.R.C.P. and S., was appointed to service in connection with the Mongolian Mission.

The Directors expressed their sympathy and condolence with the officers of the Sunday School Union in the great loss they have sustained through the death of Dr. Phillips, who has been rendering most excellent service in stimulating the development of Sunday-schools in the native churches of India.

The following resolutions, based upon the recommendations of the Conference held at the Mission House in June, and detailed on page 209, were adopted:—(a) "That the formation of a Young Women's Missionary Band for London, to consist of representatives from missionary organisations for young women that already exist, or may be started in the associated churches, be approved. The purpose of the Band is not to add a new organisation to those that already exist, but to bring together for conference at the Mission House from time to time representatives of various organisations which already interest young women in missionary work, and to form such in churches where no work at present is being done in this direction. That a meeting be held in October of representatives from such organisations as already exist for the purpose of forming the Band." (b) "That means be taken to obtain a Centenary gift from the women of all associated churches in Great Britain and Ireland, the amount of the gift to vary, according to the wish of the donor, from one penny to one shilling, and that the offering be made in connection with the Founders' Week celebration."

It was resolved that an All-Day Women's Prayer Meeting should be held on the first Thursday in November.

The Mark Clark prizes were distributed to the following pupils from the School for the Sons of Missionaries, Blackheath:—Class I.: J. A. Shillidy, C. M. Gillespie, and H. H. Stephenson; Class II.: T. C. Brown, J. E. Stephenson, and J. M. Marriott; Class III.: W. H. Thomas, F. F. Pike, and D. A. Hutton; Class IV.: W. B. Stephenson and J. M. Ben Oliel. The Hannah Phipps' prizes were handed to the following pupils from the School for the Daughters of Missionaries, Sevenoaks:—Form VI.: Beatrice M. Bulloch and Janet M. Fische; Form V.: Daisy J. Williams and Agnes M. Shillidy; Form IV.: Dora Price (who passed the College of Preceptors' examination, II. Class, 3rd div.); Form III.: Jean A. Heberle (who passed the College of Preceptors' examination, III. Class, 2nd div.).

MEDICAL WORK AMONG THE SIHANAKA.

ANTSIHANAKA is a province of Madagascar, which lies about a week's journey to the north-east of the capital, and is inhabited by a darker-skinned and much less civilised race than the Hovas, called the Sihanaka. The name indicates that they are dwellers beside a lake. It is called the Alaotra, and is the largest lake in the island, being about twenty-five miles long, with an average breadth of three. The whole of the province must, at one time, have been submerged; indeed, there are geological features that render it almost certain that the Alaotra was once an immense inland sea, over 200 miles in length. The present lake is shallow, and is surrounded on nearly all sides by extensive marsh lands, excellent for cattle grazing, but noted far and wide for malaria.



RABÉONY, GOVERNOR OF ANTSIHANAKA.

Ambatondrazaka, the chief garrison town of the Hova, where the Governor and his escort reside, was occupied as the first station of the Society in the year 1875. There the Rev. J. Pearse and his wife resided for about five years, and built the present substantial mission house. He was able to organise and superintend about thirty churches and schools, with the assistance of four or five Hova catechists and a number of Sihanaka teachers, trained by himself, and in the capital. During the five years' interval between Mr. Pearse's removal and our arrival in 1887, the district was left in charge of evangelists, but was visited by a missionary from the Imerina District Committee, sent each year to encourage them in their work, pay the teachers and other agents, and examine the schools.

We found the churches and schools in by no means a very prosperous condition, consequent on the lack of efficient and

continuous European superintendence. Our colleague, the Rev. E. H. Stribling, and ourselves, soon got the district into fairly good working order, dividing the general work between us, he taking three-fourths or so, and we the remainder, and also the charge of the Medical Mission. We endeavoured to establish the latter by building a small hospital, capable of holding six beds, where, in the two



THE HOSPITAL (*First View*).

years we were at that station, we had over 200 in-patients, also a considerable number of out-patients on dispensary days, three times a week. However, we eventually found that, as we intended to build a larger and more permanent structure, it would not do to build it at Ambatondrazaka, as the position there is low and too near the marsh; also we



THE HOSPITAL (*Second View*).

found that we were not getting at the Sihanaka as we wished to; for, being the Government town, the Hova were much more in evidence in all our meetings and at the dispensary than the Sihanaka.

In 1890 we were allowed to begin a new station, a little over a day's Malagasy journey north of the previous one;

and soon after our arrival here, Mr. Stribling having to leave for home, the care of the whole province came on us, till about a year ago, when reinforcements were sent out. Meantime we had to superintend over forty evangelists, catechists, and teachers, and see them at their stations at stated intervals, pay them, encourage them, and read their several reports. Over 3,000 children were on the books as under instruction, and it is satisfactory to know that each succeeding year, from 1888 onwards, we had a steady improvement recorded in the results of the yearly examination throughout the province, usually conducted by a colleague sent down for the purpose from the capital.

masons and carpenters are plentiful, it may seem a small thing to have had to rebuild such structures; but it must be remembered that we had to get our builders and other workmen seven days' journey, and then they would generally stay a few days or weeks at most, and leave us in the lurch. The Sihanaka themselves are so indolent and superstitious, especially in relation to building operations, that it was useless to depend on them in that line.

At the opening of the hospital there were great rejoicings. There were special representatives from the Queen and the L.M.S. Committee in the capital, as well as the Governor and over 3,000 people. Services were held throughout the



INTERIOR OF THE WOMEN'S WARD.

A great deal of our time was taken up during the past four years in building operations and rebuilding, after the destruction by fire and a double hurricane—*i.e.*, two hurricanes with only a month's interval between them. By the former the hospital, which we had almost roofed in in time for the wet season, was burnt by an incendiary. When almost completed some months after, the verandah pillars, of burnt brick (the first burnt brick made in the province), were blown down by the hurricane. Worse far than that, however, was the destruction of the wall and gable of our new house, with the roof, so that it eventually had to be almost rebuilt and re-roofed. To those at home, where

week, and a revival began, resulting in 200 baptisms *in one day*, and nearly 600 within a few weeks.

The hospital has twenty iron beds and one child's cot, two large and two private wards, a consulting and operating room, and surgery divided by curtains; a dispensary, store rooms, nurses' rooms, &c. The cost of the whole structure and furniture was £450, which would be equal to between four and five times that amount here at home. That does not include, however, about three-fourths of the bricks, which were given by the evangelists, teachers, and catechists. A grant of £150 was made by the Society; about £80 was given by the Sihanaka (which to us would mean from £320 to £400); and

the rest came from friends at home and in Madagascar, and as profit on the sale of Malagasy lace, &c.

As to the Sihanaka people, they are very degraded, dirty, and superstitious, and practise ancestral worship, killing fowls, and smearing stones with blood and lard. They have, in common with the other tribes, a very complicated form of divination, called the *Sikidy*, which has been aptly described by an educated native as "The Bible of his ancestors." The natives often go to the priest, or *mpisikidy*, who works the oracle, and for a consideration will tell, among other things, whether it will be lucky for a patient to go to the foreigner (*Vazaha*) for medicine or not!

The chief occupation of the Sihanaka is the rearing of cattle, the principal people in Imerina, from the Queen downwards, having large herds of a fine humped breed that is common in the island, grazing in the Antsihanaka meadow-



GROUP OF IMERIMANDROSO WORKERS.

lands. Next to this in importance in the native mind is the distillation of native spirits from the plentiful and juicy sugar-cane for which the province is noted. Their chief pleasure is to drink it till thoroughly under its potent influence.

Although the work among the Sihanaka is uphill and slow, still we are glad to be able to witness to the power of the Gospel amongst them. When civilised, educated, and especially enlightened by the "Light of the World," the Sihanaka turns out a man who is humble, respectful, trust-

worthy, clever, and able to take an intelligent and useful part either in the government of his country or as a missionary agent to his people, helping the missionary as an amanuensis, teacher either in elementary or in the higher grades, catechist, evangelist, medical helper, dispenser, chloroformist, or even surgeon or doctor.

NOTES ON THE ILLUSTRATIONS.

RABEONY, 15 HONOURS, GOVERNOR OF ANTSIHANAKA, was appointed to his present position in 1887. From that time until the present he has never left his post, except on the occasion of the hospital opening, when he had to ask special leave of the Government in Imerina. He is a capable business man, and has been all along friendly to the work of the Society. Although for a few years his conduct was questionable, and our relations with him and his officers consequently somewhat strained, we have got on much better with him of late.

THE HOSPITAL.—View No. 1 shows dispensary to right, and consulting and operation room, with large window, to left.

View No. 2.—View of north end and front, with cattle in foreground. The hospital faces the lake, and commands a magnificent view.

INTERIOR OF WOMEN'S WARD of the Hospital, showing nurses, one, a Hova, trained by Miss Byam, and the other, a Sihanaka girl, trained by Mrs. Mackay. The woman sitting by the little child is Ravao, Miss Foxall's late Bible-woman.

GROUP OF IMERIMANDROSO WORKERS.—These are, (see second row) Mr. and Mrs. Mackay, Miss Foxall, and Rajaofera, evangelist at Imerimandroso and of the seven near churches. He has been in the service of the London Missionary Society for nearly twenty years, and is a most earnest worker, as, indeed, are the other native workers: Ramarokoto, his wife, head teacher of the station school, educated in the Normal School; Andriamahavaly, our Sihanaka pastor and teacher of the higher school for boys and Miss Foxall's girls; Ratsimbazafy, our head medical helper, who has been with us ever since our arrival at Ambatondrazaka, in 1887; Rajamesy and Rakoto, both of whom have been with us for some years in the house, assisting as dressers, and in office work and dispensing. Two youths, who acted for a time as nurses in the men's ward; a youth who should not have been in the photo; one of the nurses, Ravao, for some time Bible-woman are also seen.

JAMES G. MACKAY.

A SERVICE of special interest was held in Redland Park Congregational Church, Bristol, on the evening of the 2nd of July, when Mr. T. B. Glasgow, of Demerara, a student of the Western College, was ordained to the work of the Christian ministry in British Guiana. Mr. Glasgow is the son of the Rev. F. C. Glasgow, a Creole minister, who for twenty-five years past has done good service as pastor of a group of churches on the West Bank, Demerara, formerly established by the missionaries of the London Missionary Society.

RELIEF WORK NEAR TIENTSIN.

(Extracts from a Private Letter.)

I WANT to try and send you a letter descriptive of a journey I have just taken.

Mr. Brown, one of the Methodist Episcopal Mission of America, asked me if I cared to join him in relief work amongst the villages around Lan Chou. At first I shrank from entering upon so painful a work, but finally determined to visit the district and do my little towards alleviating the sorrow and sufferings of the poor starving country people.

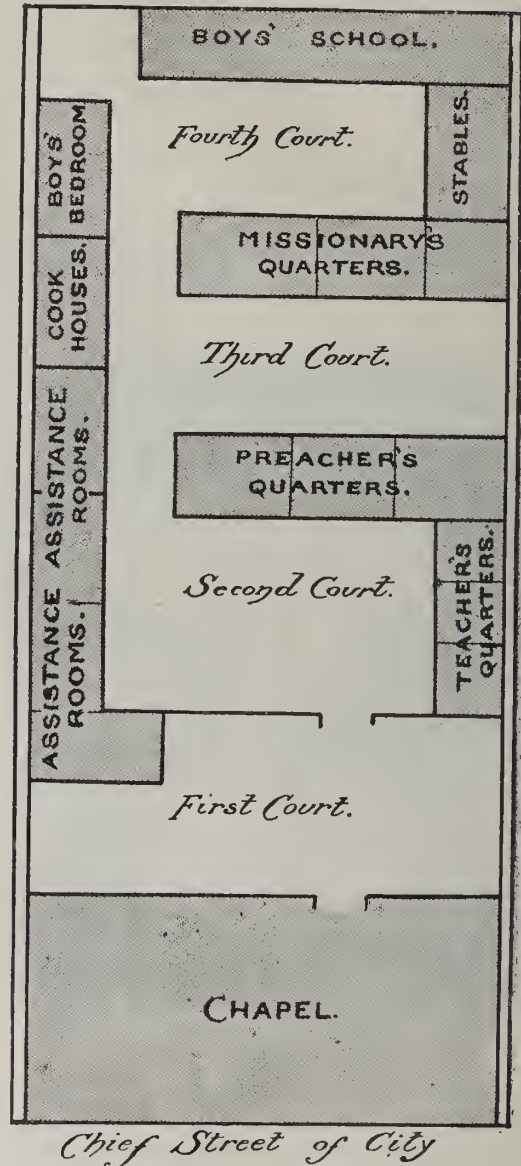
It was last Thursday that we left Tientsin. As Lan Chou lies to the north-east of this, we were able to avail ourselves of the railway. It was a beautiful morning, and the fresh spring green of the trees lent a charm even to dusty Tientsin. From Tientsin to Tong Ku (Taku) the monotonous flatness of the plains was not at all inspiring, but even those dull flats have a certain charm these spring days. The great storms of the past fortnight had caused considerable damage to the railroad track, and the embankment was strewn with stray coffins and pieces of broken houses. You cannot imagine what a wretched place this is for coffins; they meet you at every turn. The journey took us nearly six hours, and we were only too glad to get into the Mission premises at about six o'clock in the evening. Mr. Pike, of the Methodist Episcopal Mission, was also to assist—in fact he has charge of their work in that district. We had a pleasant chat, after anything but starving fare. I can assure you dinner was very welcome. The Mission premises are very comfortable.

Formerly the property belonged to a brewer, but in bad times he sold it to our friends. There is nothing European about the buildings; in fact, they are just as they were, with simply a few internal improvements. I quite fell in love with their plan of using Chinese ways for reaching the Chinaman. At the main entrance there is a large room—which was previously used as a shop—but is now kept as chapel, and certainly makes a good one. From the chapel you enter into a small court and pass through another door, to find rooms on each side of the court; again you move on to a third court, and the two or three rooms in this are reserved for the missionary. The windows are paper, and of course there were a few draughts, which were welcome rather than otherwise. The fourth courtyard is occupied by the live stock, donkeys, pony, fowls, and the Boys' School. When our plans for procedure on the morrow had been decided we retired for the night and slept till six next morning. By seven o'clock breakfast was served, and by eight o'clock we were off.

Our work was to visit a village named *Li Chia Chuang*—Li (family name) Chia (house) Chuang (village)—the Li family's village. You would, I am sure, have enjoyed a peep at us. The procession consisted of a Mr. Ko, who

headed the train of the noble "relief company"; then came Mr. Brown, mounted on a thin steed of no mean calibre, "his bones most struck through his skin," but he showed early

PLAN OF AMERICAN PREMISES.



in our experience that he possessed a "little life," which needed watching; then last, but not least (in size), came myself. I was most cautiously riding a mule. He seemed fairly quiet, but I could not trust him. Occasionally he looked at me with a vicious eye. The ride proved only too short, and twenty-four li (eight miles) was soon got over. You may be glad to know none of us fell from our steeds.

Li Chia Chuang is a prettily situated village, about eight miles from the city of Lan Chou. To the west there rises a hill, some 600 or 700 feet high, and one is tempted to call it a mountain. There are also hills to the south and east. It is certainly "beautiful for situation." The fields are well tilled, and one would imagine from all external signs that it was a flourishing village, but the poverty we found soon opened our hard hearts to the appeals for food from literally starving honest folk. Never in my past experiences have I felt so grateful to God for preserving me from such straits. We did not do our duty in a slipshod fashion I can assure you, and yet in the 400 houses we visited we could not discover a pound of grain of any description. I poked my nose into every nook and corner, and in one house my search was rewarded—there was enough rice to fill a tea cup. It is simply a marvel how the people live. The question which naturally suggests itself is, What do the poor creatures exist upon? The strongest of them manage to survive, and their food consists of the following articles of diet. The bark of the elm is universally used, also the leaves of the willow, dandelion being mixed in as a kind of relish. The mixture, which they seemed to eat with a certain amount of pleasure, consisted of the above-mentioned with the husks of kaoliang, in a kind of powder, introduced to make it stick. I really believe a decent English pig would turn up his nose at the mess. You can hardly picture the dreadful condition of these poor people. Thank God, a few of our fellow-countrymen were moved to depute us to distribute 1,500 taels' worth of rice among them.

Mr. Brown and I soon found that "relief work" was a tiring game, so at 12.30 we retired to the house of a Christian and rested for half an hour. At about 1.30 we were again on the *warpath*. The further we went the less did we feel able to cope with the sad plight of our friends. Late in the afternoon the *shutsai*, the scholar of the village, actually broke down his prejudice and appealed for help like his fellow-villagers; he seemed very grateful to receive a ticket for two pecks of rice. That certainly is conclusive evidence of their poverty. We left Li Chia Chuang somewhat crest-fallen and sad at heart, but we were soon convinced that the small gifts we had been making on behalf of our Tientsin friends were most cordially received, and would, without a doubt, save many from premature death. Those of the villagers who had received their tickets in the early morning had already traversed the distance, and met us on our return journey. At first, upon meeting them, my thoughts were that they were still untouched; but all at once they as one man fell on the ground and *k'o to'ned* (knocked their heads upon the hard ground), and thanked us frequently. They certainly were most grateful. We met dozens, and all were the same in expressions of thanks. Thus ended my first experience of a famine *relief effort*. The memory of it is like a horrid nightmare.

Mr. Brown was unable to go with me on the Saturday, so

Mr. Ko undertook to pilot me to another set of villages. The second day's doings resembled very much those of the first; but, personally, I received much more good. The experiences through which these poor creatures are passing (and probably as I write hundreds are dying from starvation) seemed to doubly impress me. For one thing, I had to try and understand all that was said, and that brought me into touch with each case. I cannot go into details, but should just like to mention one case, that of a widow with two or three children. It seemed that death was literally staring them in the face; her husband had died from hunger, but as I approached the door she seemed at once to regain strength, and with a pitiful cry pleaded with me. In her arm was a tiny withered flower from God's own hand—a little one-year-old child, who looked like an aged veteran. Its body was but a skeleton; the flesh was all wasted. How could one refrain from shedding a tear for such? The poor thin mother wept bitter tears, and pleaded for food, and entreated me to cure her child. We were able to give her an extra large dole; but to cure her child, which was no doubt as dear to her as the children of English women are to them, that, alas! was beyond me.

It would take a volume to tell all I saw that memorable and *never-to-be-forgotten* Saturday. By four o'clock we had finished our stock of tickets, and were bound to return home. One would hardly believe that such suffering could exist; but there it is. My heart more and more prompts me to devote all my energies and powers to the uplifting and regeneration of this poor people. God grant I may be spared to do a little for them.

A. D. COUSINS.

FORMATION OF A YOUNG WOMEN'S MISSIONARY BAND FOR LONDON.

ON the afternoon of June 26th, the Board-room at the Mission House, Blomfield Street, was well filled by representatives of London churches, met to consider the desirability of forming a Young Women's Missionary Band for the Metropolis. Mrs. J. Wycliffe Wilson, of Sheffield, presided, and, after an opening prayer by the Rev. A. N. Johnson, M.A., and a few introductory remarks from the Chair, in which Mrs. Wilson dwelt upon the great indebtedness of women to Christianity,

Mrs. Colmer B. Symes moved the following resolution:— "That a Young Women's Missionary Band be formed for London, to consist of representatives from each Congregational church in which a missionary organisation for young women already exists or can be started." Inasmuch as young women had so much to do with the work of the churches, it was very important that they should be interested in foreign missionary enterprise, and, when they came to have homes of their own, that they should exercise an influence which should always be for righteousness, and for the

extension of Christ's Kingdom throughout the world. To the young women in the churches, also, the Society must look for the reinforcement of their staff of lady workers. But in the promotion of the present scheme the objection had been raised: "We have enough organisations already." Now the Ladies' Committee, with whom the proposal had originated, had no desire that the local Bands should be separate organisations; but, rather, that they should form part of existing organisations, such as a Bible-class, Watchers' Band, or Women's Auxiliary. They desired that once a quarter there should be a young women's missionary meeting in every church, and that it should take the place of some ordinary meeting. The Ladies' Committee had no wish to force this matter upon the churches. "Do not think we have determined to have a Band. We only want to follow the leadings of God's hand." Mrs. Symes suggested that there should be a half-yearly united meeting at the Mission House, to be attended by representatives of the local Bands. In conclusion, she paid a tribute to the immense amount of good being wrought by the Christian Endeavour Societies, and expressed gratification that the missionary spirit was being fostered in connection with them.

Mrs. Edge, from experience gained in the visitation of the churches, felt that there was great need for interesting the young women as well as the young men in the glorious cause of spreading the knowledge of Christ throughout the world. Her heart had been overwhelmed with sorrow to find what ignorance existed among educated young women respecting missionary effort. In schools, too, what a glorious work there was before them in bringing young people under the spell of the love of Christ, that they might take a more lively, intelligent interest in missionary work.

Miss Waterhouse, of the Sheffield Young Women's Missionary Band, which recently celebrated its first anniversary, explained the working of that Band, which was referred to in the July CHRONICLE. All the Congregational churches of Sheffield were represented with the exception of two, and most of the members belonged also to the Watchers' Band. They were now preparing to give addresses in Sunday-schools, to lady teachers, and elder girls.

In reply to questions, Mrs. Symes explained that where the ground was already covered by other organisations, they merely asked that these should be represented on the Central Band. It was thought that only a small additional subscription would be required to constitute membership of the Central Band, which was being started for the spreading of information and not for pecuniary purposes. It was desired that each church should have its own Band, or equivalent organisation, and be affiliated with the parent Association.

The resolution was carried, and was then referred to the Ladies' Committee to carry into effect, as was also the following resolution, proposed by Miss Benham, and seconded by Mrs. J. B. Thomson:—"That means be taken to obtain a Centenary Gift for the L.M.S. from the women of all associated churches in Great Britain. The offering to be taken, if possible, in connection with Founders' Week."

The proceedings were then brought to a close.

POSITION AND PROSPECTS OF THE NATIVE CHRISTIAN COMMUNITY IN INDIA.

IT is a sign of the times in India when the Christian converts begin to realise their position as an independent community in that great country. It is a hopeful feature in the Christians of Madras that they have united in a Native Christian Association, converts of all missions, for the purpose of mutual help in promoting the personal and social interests of all, and for promoting the cause of Christianity by the manifestation of a higher character in the individual, and a more beneficent spirit in the corporate life.

The following extracts from an eloquent address before this Society, by Mr. S. Sathianadhan, a barrister-at-law, and one of the ablest converts in Madras, are worthy of study:—

"I have undertaken to say a few words on the present position and future prospects of the native Christian community, and my remarks will chiefly be confined to our community in this presidency, of which I am a member, and with which I am more intimately acquainted. One of the most significant signs of progress in a community is the feeling of self-consciousness and the realisation of the possession of power. Judged by this test, there can be no doubt of the fact that there is vitality in the native Christian community. Everywhere we notice an eagerness on the part of native Christians to assert their independence and their rights. The way in which this is done sometimes may not be altogether commendable, but yet there are unmistakable signs of a spirit of self-assertion, which is undoubtedly a sign of newly acquired power. Some may regard this self-recognition as premature; I do not think so. The native Christian community has risen from a low degree of numerical and social importance to a recognised position of local influence and conscious strength. In one respect this progress in our community is a result of the general awakening to which New India as a whole is subject. Our country is throbbing, as it were, with new life; and progress and activity are visible everywhere. Even the most conservative sections of the Indian community are being carried along the tide of progress; but the changes which our community has undergone cannot be wholly accounted for in this manner. The extraordinary progress of the native Christian community—progress not merely numerical but also intellectual and social—has attracted the attention of the British press as well."

After showing that the Christian community was increasing at three times the rate of the increase of the Hindus, he shows that there was more than missionary influence at work.

"We owe a great deal to the special care and supervision exercised by Christian missionaries, but that there is also intrinsic vitality in the community even outsiders can testify. The *Hindu* had the following comments with reference to

the remarks of the London *Times* :—“The progress thus made by our native Christian fellow-subjects should be a matter for satisfaction to all well-wishers of that community. But we do not know that men that know that community best will agree with the *Times* contributor in attributing this progress solely to the solicitude of the missionaries. These gentlemen are, no doubt, warm friends of native Christians, and it will be admitted that the native Christian progress is greatly indebted to their sympathy and help. But we think that the writer does some injustice to that community by not recognising as a factor in its progress the natural intelligence of its members and the immunity from social drawbacks under which the Hindu community labours. If the native Christians were by nature a slow and dull people, and if they are restrained by caste prejudices and peculiar social customs which retard advancement, it is doubtful if all the support and sympathy of Christian missionaries would have brought them to the position which they now hold. Outside incentives are useful up to a certain stage ; beyond that the progress depends altogether on the favourable conditions found in the individual himself or in the community itself.”

NEED FOR MATERIAL PROGRESS.

The material progress of the community, I am afraid, has not been in keeping with the intellectual progress. Taken as a whole, our community is a poor community, and one great evil is the dependence of a very large section of the community on missions. Why should not a larger number of native Christians take to independent professions and trades ? We have yet to learn the dignity of labour. The industrial schools started by missions are an immense boon to our community. Some of our intelligent native Christians, especially in Tinnevely, who have taken to trade are doing remarkably well, and it is to be hoped that their example will be followed by others.

GROWTH IN CHARACTER.

What stronger testimony do we need than the following from the *Pioneer*, which has not always been known to be a friend of missions :—

“As the community has developed there can be no question that its aspirations in the direction of purity of life and morals have been to a large extent realised. Industry has developed among them, and the modern missionary is much less often the victim of the loafing rogue who is ever ready to barter his faith for a mess of pottage. With the establishment of the community on a self-supporting basis, which is in many places already secured, its progress in self-respect and conception of the duties of citizenship must continue to increase.”

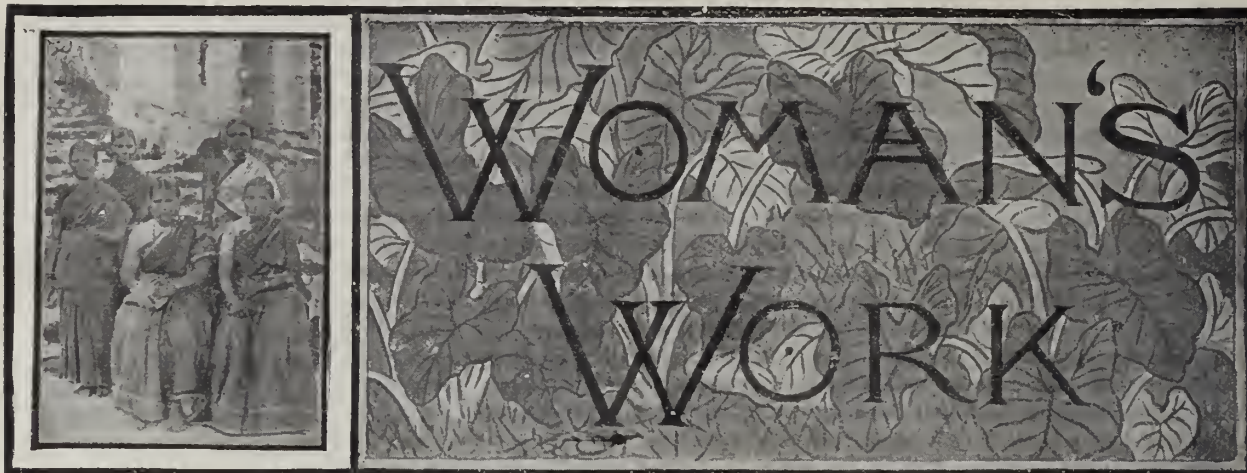
Equally encouraging is the testimony of the *Madras Mail*, which has often spoken in flattering terms of the progress of our community. In a leading article, after showing the advance made by native Christians in higher primary, indus-

trial, and female education, our contemporary says :—“We have now shown that real and substantial progress has been made by the native Christians. A great future in this land is before this community. It is becoming an increasing power, and can afford to smile at the contempt with which the old conservative Hindu regards it. Owing to its intimate connection with the great churches of Western Christendom a spirit of freedom and inquiry is fostered in its midst, and it is deeply imbued with a spirit of loyalty to the British Empire, of which it is proud to form a part.”

CHRISTIANITY THE PURIFYING POWER.

I, for one, attribute all the progress—social, moral, and intellectual—to the leaven of Christianity. We should rejoice at this progress, not because we have to regard it as an end in itself, but because we know that it is the outcome of the life-giving power of Christianity. Take away Christianity and substitute anything else in its place and our progress will prove a sham. Let us, therefore, be careful to see that all our developments are in keeping with the spirit of Christianity, and let us not confound civilisation with Christianity, as is done so frequently in these days. We dare not look to mere civilisation as worthy to be trusted with the moral or even with the physical well-being of our community, and with the guardianship of the generation next coming. Does it appear that civilisation *alone*, “with its intercourse and traffic, its arts and useful schemes, its town-crowding industry, its hurry and impatience of restraint, its intensity of individual will, and its contempt of authority, its uncontrollable sway of the masses, its unlooked-for upturns and reverses, its passionate pursuit of momentary advantages, and its appetite for such gratifications as may be snatched at in all haste”—does it appear that civilisation alone, without Christian influence, is likely much to promote the personal and home felicity of our rising community ? Dare we ignore the purifying, the steady influence of our blessed religion ? Let us demonstrate to others that our religion is at work in effecting this great transformation in us, that every step in our progress has not been forced on us from without, as is the case with other communities, but is the natural outcome of the change that Christianity has wrought in us as individuals ; for, after all, Christianity is a vital principle, a motive power, a transforming force greater than any force of nature. Let us make it clear that there has not been in us a mere exchange of one creed for another, but that there has been a radical change of life, a thorough readjustment in standards of judgment, in motives and in conduct. Let us show that we have gained in self-control, in self-reverence, in charity, in meekness, in capacity for bearing life’s burdens cheerfully, as well as fighting life’s battles bravely, above all, in unselfishness and in power to help others ; for, after all, the noblest lesson that our religion teaches us is : “Be unselfish, be noble, be good, be useful, and crown all with humility.”

—From *Supplement to “The Christian Patriot.”*



A DIARY.

1894, *April*.—What! leave these thousands of villages, with all their untaught heathen, for an English church in the city! I don't think I shall ever come to believe this is God's will for us.

May.—Yet, here we are in that city, for a short time only, let us hope. There might be a good work done even here, I suppose. Yes, there certainly is an opportunity of work for the Master in training the English residents here, that they might go forth year by year supported by this church, and enabled to tell out the good tidings into those dark places of the earth which lie so heavily on our hearts. No passages to be paid, no weary acclimatisation to be gone through, no difficulty with the Eastern languages. Surely all this good material could be utilised in the Lord's vineyard. How we would welcome some to take up such a work!

June.—English churches are certainly a blessing to the army. To-night two young soldiers sat on the verandah after the prayer-meeting. "Well, I ain't been a Christian long. Didn't yer know, ma'am, that I gave myself to the Lord the very first time I came here to service? It were near on three months back. I'd just come out of the guard-room, for I'd been drinking terrible 'ard. Says a Christian brother: 'Just come along with me, Bob, don't go to the theayter this Sunday night; come along to a nice little place I goes to.' 'No, not I; I ain't got nothink to give to the collection.' 'That don't matter; they only axes yer once a month.' 'That's the very place for me; I'll go.' And I went, praise the Lord; He saved me that night. He's bin very good to me; from the very first night I knelt down, and the lads wanted to shy their boots at me, until to-day, when so many are coming along with me. . . . I didn't know until I became a Christian that any natives were Christians too. My! how we hate them natives in the barracks. But I went along to a missionary's house the other day, and I went to a Bengali service, and I never saw

sech a nice lot of people in my life. And I told them what the Lord 'ad done for my soul, and they understood jest how I felt, and I found myself loving them. My! I'll 'av a lot to tell my pals when I get back to Whitechapel. Fellers allers get their pals together, and have a drink, when they comed from furrin parts; so I will, too. I'll get a good tea drinking and cakes. They shall 'av a feed first, and then I'll tell them about the Lord's work here. No, I'll tell 'em first, and make 'em wait for their tea, else maybe they won't stop."

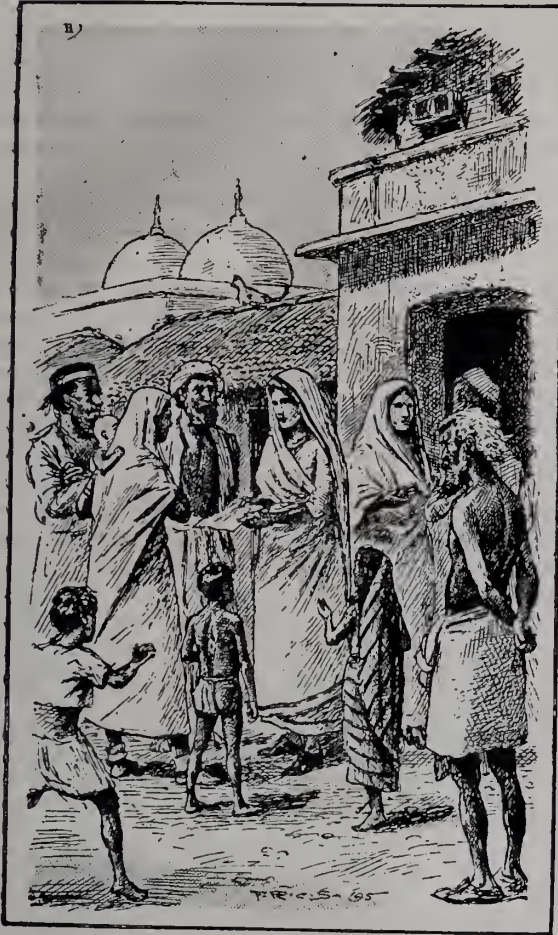
July.—How few comparatively of the heathen are reached, even in this city with its many workers! Thousands are entirely untouched. What scope there is for increased workers! My Bible-women (Bengali) trudge through the streets of the city, and tell out their message the whole day long. "We had a wonderful work amongst the Mohammedans yesterday, mem sahib. In one street they



SOLDIER VISITORS.

looked so fierce and threatening that I thought 'we are poor feeble women, let us run'; but then God said: 'I am with you.' And we showed our picture and told the story, and

we never had so many people interested before." It is good to feel we have so much Bengali work running side by side with our English work. How inspiring it is to see



AMONG THE MOHAMMEDANS.

our church hall filled with native Christians, who assemble there for their services. How good it is to see our venerable Bengali pastor coming in and out to consult us as to plans for the raising of his Christian community. What a pleasure it is to have another "Little Reels" to fill the gap of the small maidens left behind! Yes, there are compensations even in Calcutta.

August.—"Do you mean to say that wild, unsteady young Englishman comes from a Christian home?" "Yes; you see it was in this way. He landed here, knew nothing of any minister or any church. In his 'chummery' his companions were all godless men, who laughed him out of any Christian habit he had formed at home. There are so few to care for their fellow-countrymen; Christians are all so busy with the heathen. I sometimes wish I were a native Christian. I think I should be better cared for."

September.—It is strange that the only people who seem wide awake to the spiritual interests of our fellow countrymen are the Americans. It is they who educate our children in the hill stations (N.B., and give to the rising generation of the English in India an accent which is not found west of the Atlantic!), who bring out their deaconesses to visit the hospitals, to raise the drunkards and fallen, and to care for the highest interests of the many English and Scotch who have been overcome by the terrible forces of evil. Maybe our friends at home think "If they are doing it, why should we?" But alive though they are to the interest of the Kingdom of God, whether by working amongst European heathens or heathen of this land, yet they can but touch the fringe of the work at present. And to you, my diary, I may confide the secret that is rather hard to know of a lady in England, interested in the L.M.S. from childhood, ready and anxious to join us, yet must needs go to our American friends and work with them, because England will not support her.

October.—I wonder if my diary will fall into the hands of any Kindergarten-trained lady—a lady who wishes to place her talent at the highest interest? Oh, how we want a worker, to save the little ones around from the terrible influence of the heathen ayahs and bearers! Our American friends saw the need, and supplied one lady for Calcutta. What a boon it was! How the children enjoyed the bright times given to them in the Kindergarten! But, alas! the lady was removed to a hill station, and now what is done with these same children? They cannot return to the dull hours they tolerated before they knew the delight of the Kindergarten, and so they are sent to the convent to be trained by the nuns. (This Church will rise to the occasion I feel sure, and supply the support for any lady who will offer. Such a lady would be an inestimable boon to missionaries. Two-thirds of the children in our native schools are under five years of age. How good it would be to have classes for



ENGLISH CHILDREN AND THEIR AYAHS.

their teachers, and so instil into them the Froebel principles and the art of teaching, that they might take the sunshine of the Kindergarten into our mission schools.)

November.—How we stay on here, month after month ! We long for our old work and fellow-workers, and yet we cannot close our ears to the kindly voices around us urging us to stay. Only one more month of uncertainty, and our prayers for guidance will be answered in the committee meetings, when all our fellow-missionaries will assemble.

December.—The guidance has come through the young people of our church, who rose to the occasion and said : "Let us have the pastor we want, and we will make the church entirely self-supporting." Surely the work of Christ, through the Christian Endeavour, has gathered together a goodly band of earnest workers. We are told by our Directors : "Look to the English around you to help you more." "In the face of such a bidding can we damp the enthusiasm of the Church, which in olden times so greatly helped missionary work," said the committee. . . . And we stay on.

My diary is open to you, dear friends ; for your loving-kindness to us when in England makes us assured of your interest in us here. Do not lessen your interest in Murshidabad ; strengthen the hands of our dear fellow-workers there. Do not deprive them of help, whether it be by contributions or boxes of dolls, &c., but still help us by your prayers.

And just a word to a few churches I visited, churches which said : "No, we cannot help the heathen ; we have enough to do in helping our fellow-countrymen." Here is an opportunity ; do avail yourselves of it, and lend a helping hand to your fellow-countrymen in India.

FRANCES E. BROCKWAY.

A LOYAL FRIEND OF MISSIONS.

BY an unfortunate oversight, the death of Mrs. Leonard, of Bristol, which occurred on March 19th last, was not noticed in these pages. We are glad therefore to quote from an *In Memoriam* address, delivered by the Rev. H. Arnold Thomas, M.A., a printed copy of which has reached us. Mrs. Leonard was one of the truest, most enthusiastic friends the London Missionary Society has ever had, which is saying a great deal, and dozens of the Society's missionaries have been her welcome guests, and recipients of her kindly sympathy and aid in their work. Mr. Thomas said of her :—

"I am sure we must feel it to be a fitting thing that we should gather here for a few moments for prayer and praise to God this afternoon. Mrs. Leonard was for more than forty-three years a member of the church which worships within these walls, and no one has ever cared for the church, and for all that pertains to its work and its interests, more constantly or more lovingly than she did. She was the most devout of worshippers, and the best of listeners. Often it has been a help to me to see her beautiful and eager face at the Sunday services.

"Certainly she was a very rare woman. Her life was pro-

longed much beyond the ordinary limit, but its length was by no means its distinguishing feature. A man may live long, and yet not have much life in him. It was not so with Mrs. Leonard. She was *alive*, in the deepest, fullest sense, to the end ; full of energy, full of feeling, keen in her perceptions, rich in her sympathies : a spirit bright, and clear, and strong, yet so essentially and sweetly human ; a woman through and through, but touched and glorified, as we all felt, by something that was not of this world ; a true human-hearted woman, and a dear child and saint of God.

"She had a large family and her full share of domestic cares and sorrows, and she clung to her own people with a fondness of which they alone are qualified to speak adequately. But her concern for those who belonged to her own immediate circle never made her indifferent to the interests, or unmindful of the troubles, of the wider circle of those who had the happiness of enjoying her friendship. We who were her friends know well how she entered into our lives, and took upon herself the burden of our anxieties and griefs. She was like a mother to us all. But, more than this, with all this affection and care for those about her, who had the first claim upon her kindness, she was yet able to take the whole world into her heart. There never was a truer missionary than she. I believe there is no part of the world, where good work is being done for Christ, of which she did not know something, and that there was scarcely a missionary of the Society which had the largest share of her support, to say nothing of other societies, whose name was not familiar to her.

"When it is known that she is gone, I am sure there will be many a faithful worker, in lonely fields of service far away, who will feel that he is impoverished, and has lost a friend. This was true greatness. It is easy to smile at missionary enthusiasm. But surely it is a very noble and beautiful thing when one who cares tenderly and truly for her own family, and church, and acquaintances, is able also to take a wider outlook, lifting up her eyes to behold the world's great harvest-fields, and listening, even when many voices are sounding, and duties nearer home ever claiming attention, to

"The still, sad music of humanity."

A soul so large is a rebuke to all our littleness of aim and limitation of sympathy."

WEEKLY PRAYER MEETING.

DURING August the weekly prayer-meeting will not be held. From September onwards it will be held on THURSDAYS, from 4 to 5 p.m., instead of Mondays at noon. The first Thursday meeting will be on September 5th.

At each meeting one of the Secretaries will give special information of the Society's progress and needs abroad and at home.

At five o'clock tea will be provided (a box being placed on the table to defray expenses), when opportunity will be given for conversation with any missionaries able to attend.

Special notices are being sent to all the churches in London, and cards announcing the above-named particulars for hanging in church lobbies.

GIRLS' SCHOOL AT AMBATONAKANGA.

ON the north-western side of Antananarivo, about two-thirds of the way down the slope of the hill on which that city stands, and occupying a magnificent position at the junction of four cross-roads, stands the Memorial Church of Ambatonakanga. The site is of great historic interest; for on it, in the days of the first mission, stood the mother-church of the island; here, too, was a prison in which during the dark days of persecution

this man's followers. Peace once more reigns in the church, and its various institutions are prospering.

Educational work has always been a strong point at this station, but a few months since the efficiency of this was considerably augmented by the completion and opening of a new girls' school. The building, a sketch of which is given below, has been greatly admired. Seventy girls have been received as pupils. The school is under the superintendence of Miss Matthews, a daughter of the



MISS MATTHEWS' NEW SCHOOL.

many Malagasy lay bound in iron fetters; while, finally, this spot was selected as the most appropriate for erecting the first church raised in honour of the martyrs.

Unfortunately for the last year or two a dark stain has rested upon the fair name of Ambatonakanga, in consequence of the immoral conduct of its native pastor and the partisan spirit shown by many of the members who sought to condone his wickedness. This led to serious complications and the formation of a new congregation by

Rev. T. T. Matthews, the missionary in charge of the district. She is assisted by two male trained teachers and one female, and is very much encouraged by their diligence and progress. Malagasy children are bright and attractive in their ways, and easily win the affection of their teachers. Miss Matthews also conducts sewing classes for the girls in the district, whom she gathers together at three different centres. Some two hundred girls attend these classes.



Notice to the CHRONICLE'S "Own Correspondents."—
Intelligence should be posted so as to reach the Editor
by the 10th of the month preceding the new issue.

CHINA.

ON the 12th of May, four men were received into the Church by baptism. Three RECENT BAPTISMS AT HONG KONG. of these are from Tau-Ma-Ti, and became converts as the result of the Industrial Mission Chapel influences. One is a fairly educated young man, who may hereafter be of use in the Church. A second, who hails from Heung-Shan city, has relatives in the Wesleyan Communion at that place. The fourth man is the cook in the Nethersole Hospital, and owes very much to the influence of his elder brother, Wong Hin, who was baptized in Fatshan some nine years ago. On the 19th of May a woman between 60 and 70 years of age was also baptized. Her son has been a Christian and a church member for many years, but though the woman had been visited at intervals, and had constantly heard the Gospel from the Bible-woman, A-Tām-Pāk-Mō, for about ten years, she was for long very bitter and determined in her opposition to the "doctrine." However, of late her heart has been softened by sorrow, and she has been driven from the vain idols to seek a Sure Refuge and a True Helper. It being reported to me that she was asking for baptism, I went with A-Tām-Pāk-Mō to see her. I tried to question her as simply as possible, and found that she had performed what she considered a marvellous feat in having committed to memory the Lord's Prayer and the Ten Commandments. Of some foundation truths she seemed to me to know disappointingly little, but when she saw that I was not quite satisfied with her, she said to me eagerly:—

"I know very little; I cannot answer your questions, Ku-Neung, I am an old woman, and have no intelligence nor memory. *But I know that the Holy Spirit has changed my heart.* Formerly I hated the doctrine, but now I love to hear it, and I have put away the idols which could not help me, desiring to worship only the true God." A touching testimony which one could not but believe. Like the blind man of old, she could not tell much about her Saviour. She could only maintain: "Once I was blind, now I see." A daughter of the same woman lay dying in the Nethersole Hospital some months ago. Her husband threatened her that if she listened to the doctrine taught

there, he would abandon her utterly. So she covered her face whenever spoken to of things divine, and feigned sleep. One day Mrs. Stevens purposely remarked in her hearing how grieving it was that she should thus turn from the one and only comfort. That seemed to touch her, for from that hour she listened gladly and eagerly to the old, sweet story of the Love of God, and died, we believe, a humble but true believer in Jesus. They buried her body with heathen ceremonies, but they could not touch her soul. H. D.

INDIA.

IN connection with the Centenary of the CENTENARY L.M.S., a very interesting meeting was MEETING AT DARJEELING. held at Darjeeling on Wednesday evening, June 5th. Sir Charles Elliott, the Lieut.-Governor of Bengal, kindly lent the use of the Durbar Hall, in the grounds of Government House, and himself and Lady Elliott graced the meeting with their presence. After an interesting lecture delivered by the Rev. J. P. Ashton, M.A., illustrated by views depicting scenes memorable in the history of our Society, his Honour spoke appreciatively of the evening's meeting, saying that it recalled many memories of the past, the names of such men as Moffat, Carey, and Marshman being household words in the days of his youth, and finally expressed the wish that the London Missionary Society, which had such a glorious record in the past, might have a still more glorious one in the future. The magic-lantern views, which were much appreciated by all, were shown by the Rev. R. Kilgour, of the Local Scotch Mission, to the hill tribes. The collection amounted to Rs. 64.

MADAGASCAR.

NOTWITHSTANDING the landing of CHRISTIAN WORK AND PROGRESS. French troops on the shores of this island, Christian work of all kinds goes on in the interior, and to a large extent on the coast, with hardly any interruption. It is remarkable how little excitement there is amongst the people generally. No doubt many are anxious about the future, and a very earnest spirit of prayer seems everywhere manifest; but there is, at present at least, nothing like panic or any irritated feeling against foreigners, and this surely is due to the indirect as well as direct influences of Christianity upon the Malagasy. Meetings of all kinds for religious and philanthropic objects are held; for orphanages and "Christian Endeavour" Societies; for Dorcas Societies; for help to the soldiers who have gone to the war; for sending them preachers and helpers; and for keeping up native missionary work in distant parts of the island, as well as services at the opening of new churches. A large and handsome new building has just been completed by the Anlakōly congregation in the capital, and was dedicated for divine worship on May 9th, in the presence of the Queen and Court (see separate

notice). Our congregations have steadily increased for some months past, and it is something pathetic to hear the prayers for God's protection which are constantly made, especially as there is hardly ever any angry feeling expressed towards their enemies. Only once have I detected anything like a revengeful sentiment uttered; on the contrary, the French are often prayed for, that God would teach them to do right and take them in safety back to their own land. Surely all this we may recognise as the direct result of the Gospel of Christ.

J. S.

OPENING SERVICES
OF THE
ANALAKELY CHURCH.

ON Thursday morning, May 9th, Her Majesty the Queen and Court took part in the dedicative services of the new church now completed by the congregation at

Analakely. The church, which is seated throughout on the ground floor, will easily accommodate, with its spacious Northern Gallery, some 1,200 or 1,300 people, but at least 2,000 people crowded into the building, every inch of room being densely thronged. Almost every member of the Society's Mission in Imerina, both ladies and gentlemen, was present, as well as many of the native pastors of city and suburban churches. The Rev. J. Sibree, who has charge of the Analakely Church and district, presided, and commenced the service by reading a few appropriate verses of Scripture. This was followed by the well-known second hymn of the Malagasy hymn-book, and this again by the National Anthem. Scripture lessons were read by Mr. Sibree and by Pastor Andriamanana, and prayers offered by Pastor Andriambelo, Rev. J. Wills, Rev. B. Briggs, Pastor Rainitrimo, and Rev. R. Baron. A short statement regarding the church was made by Rainibao, pastor of Analakely; and an interesting account of the commencement of the congregation at this place soon after the accession of Radama II., and the cessation of persecution, as well as of the two buildings which had preceded the present one, was read by Rainizafimanga, 10 honours, whose father, Rainimarosandy, 15 honours, was the first to gather the native Christians together for worship in his own house, and who also gave the site on which the present and preceding churches were built. Reference was very properly made to the great work done by the Rev. J. Pearse in building both the material and the spiritual churches at Analakely. A brief statement of the money expended on the new building was then read by Rainarisona, who has acted as clerk of works of the building throughout, from which it appeared that upwards of 4,000 dollars have been contributed and expended on the new church. Of this sum the Society gave 500 dollars; Mr. W. Pool, from funds at his disposal, 500 dollars; Her Majesty, the Prime Minister, and native and other friends, 450 dollars; the country churches in connection with Analakely, 320 dollars; friends of Rev. J. Sibree in England, 100 dollars; leaving the balance of about 2,130 dollars, which have been given by the congregation at

Analakely. A small debt still remains upon the building, but it is hoped that this will be wiped off by contributions made at the opening services. Among special gifts are:—The pulpit and communion table from Miss Bliss; lectern and carved platform, railing, &c., from Rev. J. Pearse; font, chairs and ornamental texts, &c., from Rev. J. and Mrs. Sibree; and the northern, eastern, and western doors from Rainizafimanga, 10 honours, and family, in remembrance of their father and grandfather Rainimarosandy (previously mentioned). Mr. Sibree also read a short paper explaining the purpose of the building and its furniture and decoration, especially some features in which it differs a little from other L.M.S. churches. The sermon was preached by the Rev. J. Peill, of Ambohimanga, and was a faithful, earnest and impressive address, founded on the passage in Romans xiii. 8-10, especially the words: "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law." Before the concluding hymn and Benediction, the native custom of "*manasina Andriana*" was observed by two or three of the "grave and reverend seigniors" of the congregation presenting, with a short speech, the dollar of allegiance. After this Her Majesty rose, and, in a few pleasant and gracious words, thanked the congregation for their welcome, and congratulated them on the completion of the building; and also specially thanked by name the missionary and the English ladies connected with the church for their aid in the accomplishment of the work. After again singing the Malagasy National Anthem, the immense congregation gradually dispersed, and Her Majesty and her attendants left the building. It may be mentioned that in addition to hymns taken from the usual book, four or five special musical pieces of the nature of anthems, and chiefly of native composition, were also sung. These were all accompanied by two American organs, played by Ratsimamanga and his brother. The opening services were continued on succeeding days. The church, with all its furniture and decoration, has been designed by Mr. J. Sibree, and all the woodwork and ornamental stonework has been carried out under his personal superintendence. The building appears to have given great satisfaction to all who have seen it, and is another addition to the many substantial and ornamental structures to be seen in the capital of Madagascar. It presents a very light and cheerful appearance, the numerous windows being filled with cathedral-tinted glass, kindly presented by William Pilkington, Esq., of Lancashire.

CENTRAL AFRICA.

MR. A. D. PURVES thus describes the disaster which has overtaken the Tanganyika Mission, in the wreck of the *Morning Star* lifeboat:—"On Saturday, February 23, we had a dreadful storm at Niamkolo; it came on between twelve and one o'clock noon. The old men

in the village say they never saw anything like it. I was alone in the village, Mr. Thomas being away on the Ulungu hills at the time. I was in bed when the storm commenced, having been confined with fever for a week. I at once thought of the *Morning Star*, which was anchored behind a bluff, to the east of the station, and rose from my bed. I called the crew, and we went down to the Lake, but the waves were so large, that they just threw the men ashore, like pieces of wood, so that it was impossible for us to get aboard. The boat was in very good anchorage, and was well sheltered from the wind, but, being an open boat, the spray and the rain soon filled her, and she sank water logged at her anchorage. In less than half an hour the waves had washed out all her internal fittings, including her cable fixing. She then commenced to drift ashore, the air-tight compartments keeping her buoyant. When she came near the shore, I noticed that she had parted amidships, the section bolts having given way. I had all our village men out by this time, and as soon as we were able, we pulled her up on to the beach. We recovered nearly all the wreckage, and both the anchors. I have examined the boat since, and I believe we shall be able to make her seaworthy again. It is a great loss to us at this time, and we feel it very much."

"THERE is great hunger at present," continues Mr. Purves, "in our village, owing to the locusts having destroyed all the maize crop. I have made several voyages lately to neighbouring villages, buying food to enable us to keep the workshop boys from going away from our influence. Many of our people are away at present, in search of food. When away buying food I visited the village of Kasanga, on the east coast of the lake. It is a very large village, and has never been visited by any of our Mission since it was burnt down during the war with Kakunga some four years ago. The chief and people treated me very kindly. I had service in the village, at which over 400 people were present. The chief is very anxious that we should go and teach his people. The Catholic missionaries wanted to build in his village, but he refused to let them. He said he wanted the Kizamkolo missionaries to build and teach his village because he knew them. His daughter was a member of our church at Niamkolo, and his son, who is chief of a village about two miles further up the lake, attended our school for some time, where he learned to read a little. He is very anxious to learn, and asked me to go back and teach him. These villages are little more than a day's journey from our village by land, and is only six hours by boat. I hope we shall be able in the near future to do something for these people."

WRITING on March 30th, the Rev. T. F. SHAW reports:—"During the last nine months our work has progressed very well indeed, and whereas last June 100 was a good Sunday

morning congregation, we now have usually about 350, not less, and our entire upstairs hall is full." Nearly a month later Mr. Draper stated that in his Boys' School he had 86 names on the roll, and occasionally he had nearly 100 in attendance. "The boys are quiet, and some have done well in learning, especially in spelling. Every boy knows all the hymns used, viz., 24. If the attendance at the Sunday morning service goes on increasing, a larger room will be needed. The people do really seem to enjoy the services, but I am sorry to say there is no sign of even one trying or wanting to live a new life in Christ Jesus. We speak very plainly to them, asking them questions, privately and otherwise, and many have said 'Yes, what you say is good and true, but our customs and ways are good enough for us.' Oh, that the Holy Spirit may move their hearts, and that soon some may cry out 'What must I do to be saved?' In my own heart," adds Mr. Draper, "I cannot help thinking that good has and is being done all around us."



THE Centenary celebration in Hull was a great success. On Thursday, June 6th, the children set the ball of rejoicing rolling. A procession of fifty crowded wagonettes proceeded to Albion Church, where they arrived at seven o'clock. R. Thompson, Esq., made an admirable chairman. The Rev. W. N. Lawrence, of Aitutaki, gave a lantern lecture, and the Rev. W. E. Cousins, of Madagascar, also delivered a short address. "With more singing, the best children's missionary demonstration ever held in Hull came to an end." On the following evening a united prayer-meeting was held in Hope Street School, the Rev. F. Hirst presiding. Sunday was observed as a missionary day, and on Monday a great Centenary demonstration was held in the Jarratt Street Assembly Rooms. The body of the hall and the balconies were filled. £25 worth of tickets were sold, and the collection amounted to £41 7s. 6d. In the absence of Sir James Reckitt—who was unable to take the chair, but sent £5—T. Stratten, Esq., J.P., presided. The Treasurer's report, read by Mr. R. Stratten, showed an increase of £76 13s. 10d. on the previous year. After some encouraging words from the Chairman, the Rev. J. J. Mackay, representing the Presbyterians, addressed the meeting, followed by Revs. W. E. Cousins and W. N. Lawrence. A special choir led the singing, with Mr. Young conducting and Mr. F. J. Harper at the organ. The Rev. G. F. Pentecost, D.D., preached a most interesting and vigorous sermon on Tuesday evening. The concluding meeting was also most successful—viz., a ladies' conversazione in the Presbyterian Lecture Hall on Wednesday evening. Ald. G. Hall, J.P., was in the chair. Mrs. Richardson gave a vivid description of

the results of woman's work in Madagascar. The Rev. W. N. Lawrence also spoke. Mrs. Watt reported that £32 12s. 10d. had been raised by a sale as a Woman's Centenary offering. The Hope Street Choir rendered good service at this meeting.

IN connection with the St. Helens and District Auxiliary, meetings were held on Tuesday, June 18th, in the St. Helens Town Hall, to celebrate the hundredth anniversary of the Society. Prior to the public meetings, the Mayor and Mayoress (Councillor and Mrs. Martin), who are members of the Ormskirk Street Church, held a reception in the Council Chamber, which had been charmingly decorated for the occasion. After the reception a conference was held in the small hall, presided over by Colonel W. W. Pilkington. A public meeting, presided over by the Mayor, was subsequently held in the Town Hall, and was addressed by Revs. C. A. Berry, D.D., R. Wardlaw Thompson, and S. McFarlane, LL.D. The collection realised £18 1s. 3d.

CHILDREN'S DEMONSTRATION IN MELBOURNE.—A missionary demonstration for young people was held on May 31st in the Congregational church, Collins Street, Melbourne. The Rev. A. Gosman presided, and there was a large attendance. There were present on the platform with the Chairman missionaries from Mongolia, China, Madagascar, and Samoa, dressed in the costumes of the people of the countries where they had been stationed at mission work. Mrs. Parker wore the Southern Chinese dress; Miss Clara Goode, the Peking dress; the Rev. John Parker, the dress of a Mongolian priest; Mr. T. Lord and Mrs. Lord and their son, the ordinary Madagascar dress; Miss King, daughter of the Rev. J. King, the dress of a Samoan girl; and the Rev. E. Taylor, that of a Ceylon Buddhist priest. The Rev. J. King, Agent of the Society for Australia and New Zealand, described the formation of the Society. He exhibited an original letter written from Fiji in 1810 by refugee missionaries from Tahiti, stating that it was probably the first English letter ever written from Fiji. He also showed an ordination certificate bearing the signature of Dr. Bogue, and Captain Morgan's Journal, written between 1838—1842. The Centenary of the Society would be commemorated in Australasia next year, the event being celebrated a year later than the real formation of the Society, in order to correspond with the date of the sailing of the ship *Duff*, with thirty missionaries on board, for the Pacific Islands. The Lord's Prayer was delivered by missionaries on the platform in the languages of the different people among whom they had laboured, and Chinese hymns were sung by Mrs. Parker and Miss Goode, a Malagasy hymn by Mrs. Lord, and a Samoan hymn by Mr. and Mrs. and Miss King. Short addresses were also delivered on mission work by Messrs. Parker and Lord, Mrs. Parker, and other persons, and the proceedings closed with the Benediction.

A VERY successful Garden Sale and Fête was held at Mrs. Arnold Pye-Smith's, "Willersley," Croydon, on July 13th, 15th, and 16th. The sale was the outcome of a circular issued by the local Ladies' Committee to the women in the eight Congregational churches of the town, appealing for money or gifts in aid of a "Women's Centenary Offering." The matter was heartily taken up. Over £45 was received in money, and all the churches were represented at the stalls at the sale. The Young People's Societies of Christian Endeavour also united in a stall, and heartily co-operated in the undertaking. The Rev. Josiah Viney, of Caterham, presided at a short meeting on Saturday, the 13th, and the Rev. George Cousins attended and gave a bright and interesting address. During the afternoon a Gipsy Cantata was rendered in costume by the young ladies of Merton College, and performances were also voluntarily given by a Mandoline Orchestra. The weather was beautiful on each day, and over £102 was realised.

NEWS



PERSONAL NOTES.

CHINA.—The Rev. D. S. Murray has completed an itinerating trip in the "department" of Ho-chien (126 miles long by 66 miles wide—an area larger than Wales, with twice its population) lying between Tientsin and Chi Chou. An interesting work has sprung up near the departmental city as a result of colportage work. About thirty persons have enrolled their names as inquirers, and of this number four have been baptized. Three of them walked a distance of seventy miles to Tientsin to be baptized. The members and inquirers meet daily for worship in the house of one of the Christians, and, as one of the baptized men is a teacher, they have some one to help them in their study of Scripture. Thirteen of the districts into which the department is divided are quite unoccupied by mission workers. Of the remaining two districts one contains a small out-station of the American Board, and the other contains an out-station of our Chi Chou Mission. The department contains nearly 7,000 villages and market towns, and, at a low estimate, a population of over three millions. Mr. Murray has also been visiting a number of places around Tientsin, where hospital converts live, and has been deeply impressed with the need for greater extension of country work. Over 400 converts from the hospital are scattered in the province with none to shepherd them, the result being that many of them relapse into heathenism, although some hold on wonderfully with little to help them. The Tientsin Mission has now set apart a Mr. Yang as evangelist for this work, with an old and tried church member to assist him. They are hoping soon to rent a small place in Ta-lin, where the theological students can go on Sundays to preach. Mr. Murray is putting the Yen San buildings in order for habitation by Miss Kerr and himself in the early autumn.—The storm of rain and wind which swept over North China at the end of April caused severe damage to the Mission property at Chi Chou. For two days the rain poured down in torrents, and the wind was of hurricane strength. The converts and others living at Tai Tzu Ying have suffered terribly. For five years in succession their crops have been ruined by floods, but they were looking forward with hope to a fine wheat harvest. Sad to say, their hopes have been dashed to pieces, and there seems nothing but starvation staring many in the face. Mr. Rees has appealed to Tientsin for help, and hopes to receive substantial gifts. Mr. Rees has started a Boys' Boarding School, with "eighteen fine lads," and he is more than pleased with the prospects. Three of the pupils will be ready for the Theological School at Tientsin in a year. The parents meet one-third of the expense, and the missionaries generously find the rest. On two Sundays in June, Mr. Rees baptized sixteen converts.—On Monday, the 8th May, Mr. J. B. Grant, of Chi Chou, was attacked by robbers on his boat while on his way to Shiao Chang in Chi Chou district. Mr.

Grant was asleep on his boat, which had anchored at a small place called Fan T'un, and was aroused by a noise, when the panels of his boat were opened by someone from outside, and two men entered with revolvers and knives drawn. In the struggle which ensued Mr. Grant was cut about the hands rather badly. His sturdy conduct daunted them and they retired, and he is now hailed in the district as a "hero." He had about 600 taels on board.

INDIA.—In May, the Rev. G. M. Bulloch had the privilege of baptizing five converts from Hinduism at Almora, and six more in the following month, making fourteen in all since his return to India at the beginning of the year.—The third Ootacamund "Convention for the Deepening of Spiritual Life" was held in May, the missionaries of many societies taking part in the services. The Rev. T. E. Slater, of Bangalore, who was staying on the Nilgiri hills at the time for rest and change, found it to be a time of spiritual refreshing. One evening he delivered his Centenary lecture on "The Foundation and Beginning of the L.M.S." to a sympathetic gathering. There were fourteen missionaries present, representing five or six different societies, among them the C.M.S. and S.P.G. The chaplain to the Bishop of Madras took the chair. "It was a thoroughly catholic meeting," writes Mr. Slater, "and quite in harmony with our unsectarian Society; and, considering that we have not a single resident representative of our Society here, the hearty friendliness manifested was very gratifying." Mr. Slater hoped to secure some contributions for the Jammulamaduga Hospital, towards which the South Indian Mission Centenary Fund is to be appropriated. In Bangalore he had already collected Rs.250 for the same object from Hindu friends, the Dewan of Mysore giving Rs.50.—The Neyoor Mission has lost a good friend in the person of Mr. Rama Rao, the late Dewan. Very few influential men in the State were so hearty in the approval of the work of the Mission and so generous in their assistance as he was.—Dr. Fells and his helpers at Neyoor have been exceedingly busy of late. Drought has had its usual sequences—famine and disease. Lately the hospital has been thronged, and for lack of sufficient beds some patients have had to lay on the floors. The usual fever season has been severe beyond the average, and constitutions weakened by starvation have fallen speedy victims. "The outlook has been gloomy in the extreme," says Dr. Fells; "but elements of brightness can never be wholly lacking inside a medical mission. As long as sickness gives place to health, weakness to strength, and darkness to light, we cannot but be cheered and encouraged. Five leper patients are now waiting for baptism, and two inmates of the hospital are to be baptized before going home." Dr. Fells has just had the pleasure of recording his first cataract case. There are, he remarks, few operations that give so much joy both to operator and patient. In this particular case the patient was an old Christian, who had been blind for five years.

MADAGASCAR.—Oxford University has recently conferred the honorary degree of M.A. upon the Rev. W. E. Cousins, the senior member of the Madagascar Mission, in recognition of his philological labours in connection with the Malagasy language.

AFRICA.—At the annual meeting of New College, Hampstead, it was announced that Messrs. J. H. Brown, B.A., and A. Bevan Wookey, B.A., the sons of two of our South African missionaries, had gained fresh honours, the former having obtained the degree of B.D. at the University of St. Andrews, while the latter had passed the first half of that examination, besides winning the John Yockney Scholarship.—While the party of ladies and children from Madagascar were detained at Cape Town on their way home they were very kindly entertained by friends, and greatly appreciated the hospitality afforded them.—The Rev. J. Mackenzie, of Hankey, writes that the interest of the people, young and old alike, has been well maintained in the work of the Mission. Twenty-seven new members were received at the June ordinance, and Mr. Mackenzie has nearly as many more in another preparation class, while inquirers still wait upon the deacons every Monday evening.—Mrs. R. B. Taylor, of Cradock, died suddenly on June 1st from apoplexy. She was the eldest daughter of the late Mr. John Rabbeth, of Greenwich and Lewisham, and was married on December 22nd, 1810, to the late Rev. R. B. Taylor, one of the missionaries of this Society. Mr. and Mrs. Taylor laboured at Theopolis for seven years, doing earnest and good work for the Master. During the war of 1846 the missionary and his family were in great danger from the hostile Kafirs. In 1848 Mr. Taylor was appointed to Cradock, then a very small village with a bad name for great drunkenness. Mr. Taylor had a large European congregation as well as a native one, and Mrs. Taylor soon established a Bible-class for young girls, which was well attended, some of the members of which are still living. Among the native women and girls she started sewing classes. In 1853, her health having given way, she was ordered to England, and while there she did much for the native cause by stirring up an interest in mission work among Christian friends. Meantime, the church for which Mr. Taylor had worked so hard amidst many difficulties and disappointments was opened, and when Mrs. Taylor returned, after eighteen months' absence, she took up all her usual work, and commenced a female prayer meeting, which has never dropped. She was a true friend to the natives, and seconded all Mr. Taylor's wishes and plans for their benefit, and in her own home was a loving wife and fond mother. We learn also from the *Nidland News and Karroo Farmer* that the funeral took place on Sunday afternoon, June 2nd, and was attended by many old residents. The procession was headed by the children of the Sunday-school, and a touching feature of the scene was the number of grey-headed old natives who followed the body to its last resting place. The interment was made in the vault in the native Independent church, wherein the Rev. R. B. Taylor was buried nineteen years ago. The church, which is a standing monument to the devotion of those two worthies, was crowded on the occasion, and the funeral service was conducted by Rev. J. Ramage, Revs. G. Golightly and J. Maginnes also being present.

NEW GUINEA.—The Rev. A. and Mrs. Pearse have returned to Kerepunu after their visit to Sydney. On the return journey they visited some of the other stations in New Guinea, and were present at a service at Port Moresby, at which Mr. Lawes baptized thirty-three converts.



THERE are few men privileged to perform fifty years of service in India. The civil and military servants of the Government are excluded from the privilege or penalty; merchants would think their case a hard one if they could not retire with a competence in half the time, and few missionaries have strength enough to endure so long. With brief intervals at home, in which a change of work was the only rest, Dr. Murdoch, of the Christian Literature Society, has been labouring fifty years in India, and done an amount of work equal to that of two or three ordinary men. In December of 1894, Dr. Murdoch's fellow-labourers in Madras took advantage of the fiftieth anniversary of his work in Ceylon and India—thirty-seven of which have been spent in the service of the Christian Literature Society—to present him with an illuminated address, signed by fifty foreign and native missionaries, in which they would have been joined by almost every missionary in India, if the opportunity had been given. The address was presented in an appropriate speech by the Rev. and Hon. William Miller, LL.D.—*The Dawn in India*.

DEAN VAHL, secretary of the Danish Missionary Society, has for a third time issued his careful compilation of Missionary statistics. The most significant feature of these statistics, which it should be said are for 1893, is the serious decrease in the total contributions for the work, especially those from the United States of America. Great Britain and Ireland spent £47,003 less on foreign missions in 1893 than in 1892, but the United States spent £207,192 less. Financial stress and commercial depression rather than diminished interest probably accounts for this.

THE American Madura Mission prospers. Three more native pastors were set apart for their work during the past year; the number of church members was increased by 245 to a total of 4,350. There are altogether 15,511 Christians and adherents in connection with the Mission. Twenty-nine villages were entered for the first time, and twenty new congregations formed. There are 417 villages where Christians live, and 299 congregations.

The statistics of Protestant Missions in Japan as given in the table for 1894, prepared by Rev. H. Loomis, of Yokohama, gives the names of thirty-one societies or churches labouring in that country, and the following totals:—Missionaries, 625; stations, 133; out-stations, 750; churches, 364, of which 91 are self-supporting; baptized in 1894, 3,422; church members, 39,240; scholars in mission schools, 9,215; scholars in Sunday-schools, 29,957; ordained native preachers, 258; unordained helpers, 536; Bible-women, 209. The contributions of Christians amounted to

about £7,200. The Greek Catholic Church reports 22,000 members, and the Roman Catholic Church 49,280 adherents in Japan. Of the Protestant churches, the Presbyterians of all kinds lead with 72 churches and 11,126 members, the Congregationalists come next with 70 churches and 11,079 members, then the Methodists with 101 churches and 7,536 members, and the Baptists with 27 churches and 2,146 members.

THE current number of *The Mission Field* (S.P.G.) contains an interesting report of work done among Kanaka labourers in Queensland. The Rev. J. Ernest Clayton, of Bundaberg, in the diocese of Brisbane, assisted by Mrs. Clayton and their daughter, are doing their best to provide spiritual instruction for these South Sea Island labourers. They visit eleven plantations and conduct classes. Six months ago the roll contained 378 names, now there are 522. Twenty-four boys and one girl are under instruction preparatory to baptism, and ten are attending confirmation classes.

A NEW era appears to be opening for the work of evangelisation in Corea. The King had always been personally favourable to Europeans, and especially to Americans, even as regards their religion. But owing to the influence of the ultra-national party, he was obliged to maintain, in form at least, the ancient ordinances which forbade Christian propaganda in the country. But now, after the victories won by Japan over China, Corea cannot do otherwise than enter in her turn the way of progress, and the King has no longer any occasion to conceal his sympathies. He even shows them so openly that he asked to see the Methodist Bishop—Ninde—before the latter quitted the country. The audience took place on the 4th of February last. The Bishop was accompanied by Dr. Scranton, of his own Church, and Dr. Underwood, of the Presbyterian Church. His Corean Majesty expressed, in the most explicit manner, his gratitude for the interest which the Americans show in his people, and his desire that the United States should send a greater number of teachers than they have at present to work in his kingdom.—*Revue des Missions Contemporaines*.

QUITE recently, the military authorities of Japan authorised the united Protestant churches to send chaplains to the different battalions in campaign, and to distribute Bibles in all the garrisons. This decision has not been taken without long deliberation, and the circumstances which have brought it about are a triumph for Christianity. The reports made by superior officers of the conduct of Christian soldiers have been most favourable. They have so distinguished themselves by their courage, their discipline, and their enthusiasm, that they have won the confidence of their chiefs. . . . The war has perhaps assured the approaching triumph of the Christian religion.—*Journal de Genève*, quoted in *Revue des Missions Contemporaines*.

THERE is considerable perturbation amongst the French authorities in Algeria, owing to the work of the North African Mission, which is chiefly carried on by English young ladies. The general council of the department of Constantine has addressed a note on the subject to the supreme authority, in

which it states that the safety of Algeria is menaced by the work of the English Methodists (*sic*). "The English danger becomes from day to day more serious in Algeria, as its agents become more numerous. The Methodists and the soldiers of the Salvation Army work under the guise of benevolence and charity, and thus attract the natives. They distribute money, clothes, medicines, Arabic books (amongst others, translations of the Bible), and in appearance they only occupy themselves with proselytism; but in reality, a vast net of espionage is being drawn around us, and a propaganda of disaffection amongst our native subjects is being carried on." The Council, therefore, petitions the Ministry of the Interior to put an end to these manœuvres.—*Revue des Missions Contemporaines*.

THIBET is often spoken of as the only country of Asia closed to the Gospel. But, in reality, Afghanistan, Beloochistan, Nepaul, and Bhotan are not less hermetically sealed against the entrance of the Christian missionary. Russian Turkestan is also closed, at least to the Protestant missionary, but the orthodox Russian church, which reserves for itself the monopoly of the evangelisation of the Pagan and Mahomedan subjects of the Czar, does not yet appear to have extended its activity to these regions. Chinese Turkestan, on the contrary, is accessible to missionaries; as it forms an integral part of the Chinese empire, the Chinese Government cannot refuse access to strangers who are provided with passports. Notwithstanding this, it has waited for its first missionaries until now. The envoys of a Swedish missionary society are about to establish themselves in this inhospitable country, where they will have no easy life to lead, and the roughest obstacles to surmount. May the prayers of Christians go with them for their success in this new enterprise.—*Revue des Missions Contemporaines*.

"THERE has been a great increase of interest of late years in the work of missions; but it is no less true that for many people missions are a sort of *hors-d'œuvre*, which you may or may not occupy yourself with, without its maturing very much. Everybody does not understand that the question of missions is the most vital question of all, that the Church has no future unless, through missions, she enters resolutely into the great current of apostolical tradition, and continues the work of the primitive Church, the conquest of the Pagan world for its crucified and risen Lord. The Church will only live, I am convinced, by becoming missionary. If there is a Christian work, a work willed and blessed by God, a work which issued as it were from the very heart of Christ, a work which is the expression of His supreme desire, after His resurrection and at the moment of His ascension, it is the work of missions. 'Ye shall be my witnesses unto the ends of the earth.' Those pastors who work for the revival of their flocks, and do not seek to interest them in missions, deprive themselves of a powerful means of action. What a stimulus to faith is the spectacle of these heathen whom the Gospel makes to pass from a life of sin and unspeakable corruption to a life of light and faith. It would be easy to show that if the Lessuto need the churches of France, these, in their turn, receive life from the churches of the Lessuto, through the spiritual benediction which they get from them, through the demonstration which they see made there of the power and

vitality of the old Gospel of Jesus Christ."—*Speech of M. Marzolf, at the annual meeting of the Paris Missionary Society.*

"WHEN the history of the Protestant churches, at the end of the nineteenth century shall be written, two facts will have to be related, contradictory in appearance, and yet equally true. The first is the sterility of religious thought, the strange disintegration of beliefs. Criticism has so analysed, dissected, and discussed the objects to which it has been applied, that the facts which were formerly the most certain, the facts on which our most sacred hopes repose, have become as it were volatilized in our hands, and even the truest believers ask themselves in hours of anguish: 'Am I really sure of that which I believe?' This is one fact, and it is a sad one. But there is another which is very consoling: it is the development in our Protestant churches of a multitude of works which are the product of faith, works of mercy, of help, of reformation, of evangelisation, and amongst all these enterprises the most admirable certainly is the work of missions. It is certain that never since the first days of Christianity has the Gospel accomplished more rapid and more astonishing conquests than in our own epoch. Missions march with giant steps, so that we can already foresee the moment when the good news shall have been carried to the very ends of the earth, and when, in accordance with the word of our Lord, the times shall be ripe for the end."—*Speech of M. Jean Meyer, at the same meeting.*



PIONEER LIFE AND WORK IN NEW GUINEA, 1877—1894. By James Chalmers. With a Map and Forty-three Illustrations from Original Sketches and Photographs. London: The Religious Tract Society. Price 3s. 6d.

To a large extent this attractive volume is made up from former books by the same author now out of print. But even readers familiar with "Work and Adventure in New Guinea" and "Pioneering in New Guinea" will gladly renew their acquaintance with the adventurous travels of this intrepid missionary, while many to whom those books are unknown will find in this reprint a thrilling story of life and work among a degraded yet teachable race. The illustrations are mostly of a high class, and add greatly to the value of the book; but the portrait of Mr. Chalmers, which appears as a frontispiece, is antiquated and disappointing to all who know the man. When a second edition is issued we hope it will contain a portrait of "Tamate" as he is to-day, not as he was fifteen or twenty years ago.

MURDERED MILLIONS. By George D. Dowkontt, M.D. With Introduction by the Rev. Theodore L. Cuyler, D.D. London: Morgan & Scott, 12, Paternoster Buildings. Price 1s.

By means of this sensational title we presume the author hopes to startle Christian people from their indifference and induce

them to consider his earnest pleading on behalf of Medical Missions; but it is open to question whether the effect of what will strike many as an exaggerated and distorted argument will not be to weaken a strong case. The clamant need for Medical Missions, their unquestioned usefulness and success, do not, in our judgment, need such advocacy. The facts themselves easily convince even the most sceptical, and beget an amount of sympathy which the more spiritual side of mission work often fails to awaken. With the motive and aim of the little book, however, we are, of course, in heartiest accord.

AFTER THIRTY YEARS. Three Decades of the China Inland Mission. By J. Hudson Taylor, M.R.C.S., F.R.G.S. London: Morgan & Scott, 12, Paternoster Buildings, E.C. Price 6d. net.

A CONCISE and stirring *résumé* of one of the most marvellous records of missionary enterprise the Christian Church has ever witnessed. Numerous illustrations brighten the pages.

TEARS IN HEAVEN, and Other Verses. By Jonathan Lees, Missionary of the London Missionary Society in China since 1862. London: The Religious Tract Society, 56, Paternoster Row, E.C. Price 2s.

OUR beloved and honoured missionary has long been known to the readers of this magazine and to many others as a gifted writer of Christian verse and lyric, and in this dainty little volume, edited by the Rev. R. Lovett, M.A., we have a collection of both short lyrics and longer poems. The religious fervour, the strong faith in God, and the stirring missionary enthusiasm of the author are most marked in these fruits of his poetic musing. Several of them are intensely pathetic, especially that written after the death at sea of his daughter Laura, one stanza of which reads:—

"Yet, oh the pain!
To meet the dark death-angel thus!
To die so far from home and us,
To pass away
Upon the main,
Without the sweetness of a mother's care,
Without the comfort of a father's prayer,
To cheer and stay."



WOMEN'S CENTENARY OFFERING.

FOLLOWING the good example of Manchester (where the women have raised over £1,000), Bristol, and other places, the Lady Directors have decided, with the approval of the Board, to issue an appeal for Centenary gifts to the women of all associated churches throughout the United Kingdom. The Colonies, it is hoped, will take the matter up in due course. As it has been deemed specially fitting to present the united offering during the Founders' Week Convention, the time is short and demands immediate action. Specimen copies of the subjoined leaflet and envelope have been sent round to the churches, and it is hoped that every woman will have the opportunity personally given her of making her own special offering. Any friends willing to

help in organising this part of our Centenary Celebration should communicate as soon as possible with the Home Secretary.

The following are the appeal and envelope referred to:—

L.M.S. WOMEN'S CENTENARY OFFERING.

DEAR FRIEND,—In a little company of women workers connected with the London Missionary Society an earnest longing was felt that every woman in connection with our Free Churches should be personally asked to join in a grand thank-offering to God for His wonderful goodness to our Society during the past 100 years. In order that even the poorest may have a share in this gift, and also that regular contributions may not suffer, the sums asked for range from one penny to one shilling.

A small envelope accompanies this letter, into which you are asked to put your gift, closing it, and giving it to the appointed lady in your church or district on September 8th or 15th, so that our offering may be ready for presentation during the Founders' Week celebration. We would greatly prefer to do this in the quiet, unobtrusive way becoming to women-folk, and that what we are helped to do shall remain a sacred secret between the Master and ourselves, who graciously in these, as in ancient days, lets women be His fellow-labourers, and calls them to-day to help Him in carrying out His great design of universal redemption. It is enough that *His* eye sees what is done. God's wonderful answers to the prayers of His people during these hundred years are the cause of our great need of money. He has opened the door into every land, and our heathen sisters are crying with pleading voices: "Come over and help us."

In some of our large cities and towns the women have already made their offering, and to these we do not again appeal. Our desire is to reach the thousands who have not yet given, and whose mites will make a glorious whole to be laid on Christ's altar.

May each of us make her gift with joy, and receive the sweet commendation of His words: "She hath done what she could."

We are, on behalf of the L.M.S. Ladies' Committee—
Yours very truly,

C. WHYTE, President.

D. DE SELINCOURT, Vice-President.

August, 1895.

LONDON MISSIONARY SOCIETY.

WOMEN'S CENTENARY OFFERING.

Every woman, according as she purposeth in her heart, so let her give, not grudgingly nor of necessity; for God loveth a cheerful giver.

"Thanks be unto God for His unspeakable gift."
14, Blomfield Street, E.C.

FROM THE SECRETARY OF THE WATCHERS' BAND.

ONE of the gratifying evidences of the deepening interest in the great work of the world's evangelisation which the Watchers' Band has excited is the increased and increasing desire for information regarding those who are engaged in this noble service and the fields in which they are labouring. This is manifest in the growing circulation of the CHRONICLE and in the eagerness with which so many look for its publication. But the information therein given, and the stimulus of its able articles, lead to a demand for books on missionary subjects, through which further and fuller knowledge may be acquired.

IN considering how this demand can best be met, it must be acknowledged that there is but little help to be gained from the ordinary circulating libraries. Neither public libraries, where they exist, nor Sunday-school libraries, usually afford a supply of works of such a character as to meet the requirements of our members; and as many of these works are expensive, the purchase of them at the usual prices is, through lack of means, not possible, except to a very limited number.

IN view of this urgent need, the Directors last year arranged for a special issue of some of the best known and most inspiring missionary books to be sold in sets of seven volumes, at £1 per set net, carriage free. But when all who can do so have availed themselves of this most opportune and liberal offer, there will still remain a very large number whose wants are unsatisfied. From many of our Branches and from isolated members have come earnest appeals for help in this direction; and after much careful consideration how these could best be responded to, it has been decided to form a WATCHERS' BAND CIRCULATING LIBRARY.

THIS will necessarily involve an increase of work in connection with the Band; but in the assurance that by bringing within reach of our members a continuous stream of the best missionary literature, much-needed help will thus be afforded to them, the additional labour required will be willingly undertaken. Full particulars will shortly be issued to the Branch Secretaries, and the subject shall be referred to again in my next month's notes.

A SUPPLY of the Chinese Watchers' Band manuals and membership cards has just come to hand. They are extremely interesting, and many secretaries and members will doubtless be glad to have specimens. I shall be pleased to supply a copy of each to such as may desire them, on receipt of P.O. or stamps for one shilling, to cover cost and postages, and, as the number is limited, early application is necessary.

JAMES E. LIDDIARD.

NEW BRANCHES.

LONDON.

<i>Branch.</i>	<i>Secretary.</i>
Kilburn (Greville Place)...	... Mr. A. Wickson.
Wimbledon (Worple Road) Miss Ely.

COUNTRY.

Canterbury (Guildhall Street) ...	Miss G. Butler.
Lynton	Miss L. E. Astbury.
Manchester (Queen's Park) ...	Miss E. Jones.
Mansfield	Miss M. G. Butterworth.
Reading (Broad Street)	Mr. P. F. Wakefield.

ANNOUNCEMENTS.

DEPARTURE.

THE REV. H. P. SCHLENCKER, appointed to NEW GUINEA, embarked at Tilbury, for CORKTOWN, per steamer *Australia*, July 19th.

ARRIVALS IN ENGLAND.

MRS. STRIBLING and infant, from MADAGASCAR, per steamer *Hawarden Castle*, at Plymouth, July 13th.

MRS. WILLS and child, MRS. BARON and child, and MRS. ASHWELL and four children, from MADAGASCAR, per steamer *Hawarden Castle*, in London, July 14th.

BIRTHS.

REES.—June 8th, at Shanghai, China, the wife of the Rev. J. Lambert Rees, B.Sc., of a son (John Delwyn).

STEPHENSON.—June 21st, at Gooty, South India, the wife of the Rev. W. W. Stephenson, of a daughter.

MARRIAGES.

CURWEN—PEARSON.—December 19th, 1894, at Tientsin, by Rev. Jonathan Lees, Elliot Curwen, M.B., of the London Mission, Peking, youngest son of the late Thomas T. Curwen, to Annie Pearson, of the London Mission, Peking, youngest daughter of Richard Pearson.

GREEN—SLADE-JONES.—June 6th, at the Congregational Church, Streatham Hill, by the Rev. J. L. Green, late of Tahiti and Demerara, father of the bridegroom, assisted by the Rev. J. P. Gledstone, James E. P. Green, to Bessie Pauline Slade-Jones, second daughter of the late Rev. T. Slade-Jones, of Holme Court, Isleworth, and Mrs. Slade-Jones, of Wyndcliffe, Christchurch Road, Streatham Hill, London.

DEATH.

TAYLOR.—June 1st, at Cradock, South Africa, Marianne, widow of the Rev. R. B. Taylor, formerly missionary of the L.M.S. at Cradock, in her 83rd year.

ORDINATION.

ON the evening of Friday, July 12th, at Lancaster Road Chapel, Notting Hill, MR. HENRY PERCY SCHLENCKER, on the completion of his studies at Hackney College, was ordained as a missionary to the East End Mission, NEW GUINEA. The Rev. W. Scott presided. Prayer was offered by Mr. C. J. Cribb, and the Rev. W. P. Devine read the Scriptures. Rev. R. Wardlaw Thompson, the Society's Foreign Secretary, described the field of labour and asked the usual questions. The latter having been satisfactorily replied to by the candidate, the Rev. Professor Christie, M.A., offered the ordination prayer, and the charge was delivered by the Rev. Wm. Day, late of Brisbane.

TO SUBSCRIBERS.

It is requested that all Contributions, Remittances, and Payments be made to the REV. A. N. JOHNSON, M.A., Home Secretary, 14, Blomfield Street, London, E.C.; and that, if any portion of these gifts is designed for a special object, full particulars of the place and purpose may be given. Cheques should be crossed Bank of England, and Post-office Orders made payable at the General Post Office.

All orders for Missionary Boxes, Collecting Books, Cards, Magazines, &c., should be addressed to the REV. GEORGE COUSINS, Editorial Secretary, 14, Blomfield Street, London, E.C.

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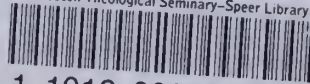
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